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THE

REVIEW OF RELIGIONS

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Special information relating to the Propagation of Islam in Europe and America.

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بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

THE REVIEW OF RELIGIONS

Was started in the year 1902, and it is now running the fifth year of its life. During this short period it has done a highly valuable and important service to the cause of Islam. Though yet in its infancy, the journal has obtained a wide reputation and won highly favorable opinions from the leading members of the Muslim community even in such distant countries as England and the United States of America. Even non-Muslims, whether from a friendly or a hostile point of view, have recognised its great importance. It is the only paper in English in India, nay in the whole world, that undertakes to refute the numerous objections that are published daily in the columns of Christian and other hostile papers and to reveal the beautiful face of Islam in its full glory to people to whom it has hitherto been painted in dark colours. That a Muhammadan organ dealing solely with religious questions was a great desideratum, no one would question. It is rather to be lamented that there should be only a single periodical of this sort and that too of the moderate size of forty pages, appearing only at intervals of thirty days and having a limited circulation.

Defence of Islam.

Our object in starting this magazine was three-fold. In India a great religious struggle is going on. Unfortunately no religion is so insufficiently represented in this mighty struggle as Islam. Especially is this the case in English controversial writings. Almost every province of India has secular Muslim papers of its own in the English language, but before the year 1902 there was not a single religious paper in the whole of India, and even now the *Review of Religions* is the only paper of this kind, and it be speaks a great indifference of the Muslim community to the defence of its faith that even this paper is not sufficiently supported. There was a time when the Muslims sacrificed their lives in the defence of their religion, but now they think it hard to spend a few pice in its support. When we view, on the one hand, the greal zeal of the Christians to spread erroneous doctrines and to misrepresent the true and noble religion of Islam, and witness, on the other, the apathy

of the Musalmans to defend their own religion or to support those who defend it, the saddest of contrasts is brought before our eyes. The one has thousands of missions spread in every country and hundreds of missionary magazines and papers, while the other has not even a single well-supported paper to defend its religion from hostile attacks. The columns of Christian papers are filled with the most daring misrepresentations of the Muslim religion, and sixty-two millions of Muslims are giving the public an impression of their acquiescence in these by observing an indiscreet silence. In short, our first object in starting this religious magazine was to defend Islam against the attacks of hostile religions.

Exposition of the principles and doctrines of Islam.

With the spread of Western education in India, religious beliefs have largely been shaken though not to the same extent as in Christendom. Materialism and atheism are in fact the prevailing orders of the day and they pervade every Western idea, so much so that even the Western religion has been largely influenced by them. Our students in colleges and schools are not, therefore, so much in danger of having their pure religious ideas contaminated by Christian teachings as by these materialistic and atheistic ideas. This is not due to any lack of power in Islam to withstand the tide of materialism and atheism, but to the Muslim ignorance of their own religion. In the West, secular education went for a long time hand in hand with religious education, and the result was that with the light of education, the Christians began to emerge from the darkness of superstition. But in the case of the young Muslim student in India religious education is altogether neglected, and accordingly as he is kept ignorant of the principles and doctrines of Islam, he is unconsciously influenced by the ideas which pervade the Western education. The European student discards his religion because he knows it, but the Muslim student discards his religion because he does not know it. This is clear from two circumstances. In the first place the creeds which the advanced European thinkers, excluding of course the Atheists, are beginning to formulate are the truly Islamic creeds as the *Review of Religions* has shown on various occasions. Secondly, the Muslim ignorance of their own religion is clear from the fact that our religious literature in English, scanty as it is, is almost wholly the result of the labour of Europeans,

and the Muslims cannot show any religious literature in the English language worth the name from the pen of Muslim writers. The schools and colleges as at present constituted do not allow Muslim students to attain a proficiency in Arabic and the Muslim theological literature along with their progress in Western secular education. In order, therefore, that the new Muslim generation may be firm in their religion and supporters of their faith, it is necessary that immediate steps be taken to disseminate learned expositions of the principles and doctrines of Islam in the English language, and the *Review of Religions* is only one step and the only step taken in this direction. The first concern of those who cry most for the physical advancement of the Muslims should be that in the advanced state the Muslims should be true Muslims and not Muslims in name only. The *Review of Religions* is at present the only journal which can keep them in touch with the noble principles and teachings of Islam, and enable them to overcome the materialistic tendencies of Western education.

Propagation of Islam.

The most important object which we had in view in starting the *Review of Religions* was the propagation of Islam in non-Muslim English-knowing countries. It is now an open secret that both Europe and America are in a state of religious transition. They utterly discard the doctrines of Christianity, and, unguided by the light of revelation, they are building a new religion out of the crude materials of the old, now fallen, building of Christianity. Islam has been misrepresented to them for centuries, and from early childhood they are taught to look upon it as a savage and superstitious religion. It requires a most powerful exposition of the Islamic doctrines and untiring repetition of facts to convince them that the picture of Islam which their minds have drawn represents entirely distorted features of that noble religion. But while this object does not differ from the first two in character, the method in which it may be attained is quite different. We may hope to obtain subscribers from among Muslims, but among the non-Muslims we must make arrangements to maintain a free circulation for a long time to come. Many of the letters which we have received from foreign gentlemen show that unless we are ready to offer Islamic literature free of cost to the seekers after truth, we can have no hope of success. The letters of Mr. Mohammad Alex. Russell Webb especially show the truth of these remarks. There are thousands ready to accept the truth, but it is our duty to convey the truth to them.

What have we hitherto done?

The three-fold object with which the Review was started by us has been achieved to a very great extent. But on this point we will let others speak for us. We have been freely circulating some three hundred copies of the magazine during the last two years in Europe and America, while in the current year the number of papers circulated free of charge has been raised to nearly five hundred, some of which are sent to Japan. More than three hundred libraries and reading-rooms in England, America and Japan get this magazine regularly and they have appreciated this gift and shown an interest in it. What we desire is not only that the free circulation to which this paper has attained should be maintained, but that the paper may be placed in every English library, every reading room attached to an English Club anywhere in the world, and every reading-room attached to an English or American School and College. If this object is attained, we may hope a great change within a few years. But unless we distribute a very large number of copies free of charge in these countries, we cannot hope that these people will ever have true knowledge of Islam. Europe shows us a way for material advancement: let us show to it the way for its moral and spiritual advancement. If out of the sixty-two millions of the Muslims in India, even one man out of every thousand undertakes to have one paper sent abroad upon his cost for the propagation of Islam, great hopes may be entertained of the achievement of the object in view. We therefore, earnestly invite the attention of every lover of Islam to lend a helping hand in this noble cause by making the range of its circulation wider, within India by becoming a subscriber to it, and outside India by paying subscription for its free circulation.

Opinions.

We can only give a few of the opinions which we have been receiving from time to time :—

Mr. Muhammad Alex. R. Webb,

New Jersey, U. S. A.

[Mr. Welbb is well-known to the Indian Muslims, and he himself started a Muslim religious paper in America some time ago which he had to stop for want of funds. His correspondence with us has been unbroken since this paper was started and he has often supplied us with valuable information regarding the free circulation ef the Review in the U. S. A.]

× Mr. Webb proved to be a rather disreputable character, a drunkard & irresponsible, generally.

His first letter runs thus :—

"I have received to-day three copies of the June number of the Review and like it very much . . . . . It seems to me that it should be in the hands of every man who thinks at all. Its articles are well-written, thoughtful and clear expositions of spiritual truth. No honest, fair-minded man can read it without learning something of value to his spiritual and material welfare. I believe that it will be a powerful factor in shaping religious thought in the world and that it may be the means, ultimately, of breaking down the barriers which ignorance has raised before the truth and allowing it to shine forth in all its glorious effulgence before mankind."

In his letter, dated the 26th November 1905, the same gentleman writes :—

"I beg to assure you that it always gives me pleasure to do any thing, however small, for the propagation of Islam. I recognise in your magazine a most effective instrument for the advancement of truth and, therefore, I am pleased to be able to be of some service to you. The copies which you have sent to me I have loaned to those who promised to be interested, and when extra copies were sent to me, I gave them away so that they might circulate and produce some good. I know of some instances where they have awakened a spirit of inquiry but, of course, I do not know whether any paid subscriptions have resulted or not. The people of this country are peculiar. They spend money freely for those things which give them physical comfort and pleasure and which will advance their social position. The craze, the desire for social position is stronger here than in any European country because it is more easily obtained. Money will buy it readily. This is one of the greatest obstacles which I have had to contend. There are thousands of Americans who, to-day, would openly declare their devotion to, or belief in, the doctrines of Islam if they did not fear that it would result in social astracism. Of course you will say that this is an indication that they do not comprehend Islam and are not sincere in their expressions of belief. But it is not wholly so. It is due to the fact that their selfishness and moral cowardice are stronger than the promptings of conscience.

"I once asked a friend to subscribe for your magazine, but he replied : 'I would do so gladly but you know my wife is an ardent and uncompromising member of the Methodist Church, and if I shall have the magazine in my house, it would make trouble.'

"Again the people are suspicious. They will pour money into the hands of grasping, dishonest, ignorant, Christian priests and preachers and seem to be confident that the money will accomplish some good. And yet when they are asked to contribute to anything anti-Christian, they fear that an attempt is being made to cheat them. When I was publishing the beautiful and expensive 'Moslem World' eleven years ago at a very low price, I had few subscribers among the Americans. They looked upon the venture as a missionary effort and thought that the journal should be distributed gratis. And that was what I was compelled to do."

In a still more recent lettter, Mr. Webb writes :—

"I would like to have the *Review of Religions* in the hands of thousands of Christians in this country for it is doing a glorious work and is carrying the light of truth to the world. I read it with the deepest interest as it represents the true Islam and not the erroneous conceptions of our holy faith which many so-called Moslems are following. I feel that it will ultimately bring forth magnificent results in this country and, therefore, I am doing all I can to place it in the hands of those who have open minds and are sincerely seeking the truth."

Count Tolstoi.

"In the specimen number, I approved very much two articles, 'How to get rid of Sin,' and 'The Life to Come,' especially the second. The idea is very profound and very true."

Sheikh Abdullah Quilliam.

Liverpool.

"I always enjoy reading the '*Review of Religions.*' I consider it to be one of the most useful publications published in the interests of our Holy Faith."

Professor M. H. Houts, M.A.,

(Professor of the University of Utrecht in Holland, and Editor-in-Chief of the Encyclopaedia of Islam.)

"Further I beg to express my most sincere thanks for the fourth volume of the *Review of Religions* which you had the kindness to forward to me. The contents appear to me to be extremely interesting."

A. G. Tongue,

Camberwell, London.

"I beg to acknowledge receipt of *Review of Religions* for which I thank you. I find they are very valuable for a student of Islam as throwing much light on what is for us here in the West unknown ground. It seems to me that in the West we have nothing like a

real idea of what Islam and its teachings are. Your efforts and those of your journal fill a needed want and I wish you success in your mission and the blessing of the Supreme on you and your work."

Again: "I beg to supplement my appreciation of the Review and to re-indorse my opinion of its value."

Mrs. Addison,

(Warenford, Northumberland.)

"Allow me to thank you very much for sending me the *Review of Religions*. It is a very able magazine and I enjoy reading it—the articles are so fresh and from a totally unusual standpoint.

"I was a journalist myself for many years and I can appreciate 'the best' I hope in any religion. I have a great admiration for the writings and precepts of your inspired Prophet.

"Your article on Usury has my entire sympathy, and the remark that Christianity too much fosters 'bending low to the world' is only too true. I could wish your very able magazine would expose the sporting cruelties to poor birds and beasts practised in England."

Dr. M. W. Van Denburg, M.D.,

(Mt. Vernon N. Y.)

"Through your kindness we have had a number of copies of the *Review of Religions* for which I desire to express my thanks. I have for a long time desired to get some first-hand information regarding Islam at the present day, and was much interested in the contents of the various numbers of the Review."

Benjamin Judkins, Esqr.,

(San Diego, California).

"Your letter dated, December 10th, 1904, was delivered on Saturday 13th, and packet of *Review of Religions* on Sunday, 5 P.M., January 14th, 1906. I shall be glad to receive such literature in the Moslem faith as you may see fit to send from time to time . . . . . I see no reason why peace, comfort and plenty should not cover the earth by the spread of a knowledge of Islam."

Djaffar Mortimore, Esq.,

(Birkenhead).

"I must thank you very much indeed for your kindness in sending the copies of the *Review of Religions* which are most instructive and interesting, and I shall be glad to receive as suggested the copies as mentioned in your welcome letter. I showed your letter to Sheikh Abdullah Quilliam, and he suggested to me that I might catalogue

them in the Islamic Library. I very much admire the simplicity of the arguments."

Yehya-en-Nasir Parkinson, Esq.,

(Kilwinning).

"I beg to acknowledge, and thank you for, the copies of the *Review of Religions* so kindly sent me . . . . . I have been for the past year taking copies of the paper from Luzac & Co., and I am exceptionally well pleased with it; you are doing good work and I wish you every success."

N. Stepben, Esq.,

(Liverpool).

"I have first to thank you for the numbers of Review you kindly sent me. I have read them with much pleasure and interest, and reserve them for a more careful reading as time permits."

A. H. Macbean, Esq.,

(Kangra, India).

"I have read your magazine, entitled the *Review of Religions* which is very ably written. I have been studying Islam for more than thirteen years and I have done my best to procure every book written on Islam in the English language whether by a Muslim or a non-Muslim author, so that I have now a library of Islamic literature. But I have not come across a single book in which Islam has been defended by a powerful hand as in your valuable journal."

Newspapers.

The Crescent.—"The following exceedingly able article on the 'Paraclete,' we cull from the columns of a monthly magazine, entitled the *Review of Religions*."

"The August number of the *Review of Religions* published at Qadian, India, is full of interesting matter. The article refuting charges made by ignorant Christians with reference to our Holy Prophet, is one of the ablest we have ever read on the subject, and we cordially commend it to our reader's attention."

Al-Bayan.—"The *Review of Religions* is the only paper which may rightly be called a truly Islamic paper. We have seen many numbers of it and we have not the least hesitation in saying that better papers than *Almanar* in Arabic and the *Review of Religions* in Urdu are not published in any language. The Muslims should be glad that in India is published a magazine of whose masterly articles learning is proud. So far as we understand it, the majority of Muslims have no knowledge of this paper which may be due to the fact that it is issued from Qadian under the patronage of Mirza Ghulam Ahmad."

The Watan.—"Though we disagree with the Ahmadis in their particular beliefs, yet we consider it our duty to write that this magazineis a paper of great worth. Its researches regarding Islam are as philosophic and deep as are needed in this age."

The following is the list of some of the more important articles that have appeared in the Review of Religions :—

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The Muslim Paradise and Hell.
Why do the people of India reject Christianity ?
Usury.
The Holy Prophet's Flight.
Islam, Spiritualism and Secret Societies.
Ten Years in Islam.
The Ahmadiyya Movement and its Founder.
The Revival.
The Muslim Law of Inheritance.
Agnosticism and the Future.
Reliability of Tradition.
Collection of Tradition.
Salvation and the Way to its Attainment.

1905.

The Pardah System.
Polygamy.
Divorce.
Slavery.
Concubinage.
Mormonism.
Union of Judaism and Christianity.
The Lost Ten Tribes.
Was Jesus Married ?
Arya Samaj Conception of Marriage.
Refutation of Sell's articles on Islam.
The Anti-Christ.

1904.

The Salat or the Muslim Prayers.
The Nature of Prayer (*Duá'*) and its blessings.
The Essence of Islam.
The Blessings of Islam.
The Holy Spirit.
Necessity of Divine Revelation.
The Teachings of Islam and their contrast with other religions.
The Future of Islam.
The Sinless Prophet.
The Existence of God.
Christ's so-called death on the Cross.
The Origin of Afghans and Kashmiris.
Are the principles of Islam at variance with true civilization.
Restoring the Dead to Life : Jesus and the Holy Prophet compared.

1904—contd.

Sacrifice and Salvation.
The Teachings of Krishna.
Advanced Muhammadans.
Belief in Miracles.

1903

The Transformation wrought by the Holy Prophet.
Jesus among the Ten Lost Israelite tribes in the East.
Discovery of the Chola of Nanak.
Spiritual Death of Christianity.
An Argument for the truth of the Holy Quran and the Holy Prophet.
Istighfar.
The Three Principles of Religious Conversion.
The teachings of Christianity, Arya Samaj and Islam in relation to God and the social and moral conduct of man compared.
The Need of the Holy Quran.
Custom and Tradition.
The Source of Divine Knowledge.
Controversy on the Sinlessness of Prophets.
Arguments showing the Sinlessness of each Prophet.
A Review of Christianity from a new point of view.
The Second Advent of the Messiah.
The Fall of Christianity.

1902.

How to get rid of the bondage of Sin.
Unity *versus* Trinity.
Injunctions of the Holy Quran as to the three stages of human life.
The moral conditions of man.
Sinlessness.
The Existence of God.
The Attributes of God.
The Spiritual conditions.
The state of man in the After Life.
The Paraclete.
The Eternity of Soul.
The Object of man's life in this world.
Muslim Resuscitation.
The Action of the practical ordinances of Life in this and the after Life.
Criteria of a Divine Revelation.
Metempsychosis.
Teaching of Gospel as to the Sinlessness of Jesus.
Teachings of the Quran and the Gospels compared.
Prayers of the Quran and the Gospels compared.

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بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

Inspiration.

The human race, past and present, has been blessed by many teachers of divine wisdom and superhuman goodness. Such teachers in common phrase are called prophets, or messengers of God. The idea underlying these two names "prophet" and "messenger of God" is, that whatever they teach or say is from God, and they are nothing more than the bearers of messages, which proceed from God and not from themselves. At best they are but intermediaries between the Creator and His creatures, between the All-wisdom and defective human knowledge. Many people believe in them, and in their message, and they look upon their teachings and instructions as proceeding from God, and the messengers themselves are respected because of their holiness and goodness which enabled them to be selected by God as His mouthpieces.

But there is another class of people (and this class includes many deep, sincere, and methodical thinkers), who, admitting the utility of this teaching to the human race, deny that these prophets have received messages from God. Whatever they gave out as from God has really sprung from their own human souls. They do not doubt their sincerity or truthfulness but they assert, that these great human teachers misunderstand and are unable to analyse their own mentality. They do not deceive the people wilfully, but they are deceived themselves. By such assertions they put themselves in a very awkward position; they speak about a certain phase of human nature of which they have no experience themselves. They say they understand the working of the mind of another man better than he does himself.

This common misunderstanding springs from a general misconception that the awakening of the spiritual sense is sudden, and that man may, as it were, wake up one morning and find himself a recipient of revelation. Therefore there is room for hallucination. Nothing could be further from the reality. Prophethood is not attained in one day. Our spiritual sense develops as gradually and systematically as do our physical senses, and this slow and gradual process of development does away with the idea that it is mere hallucintion, because slow and gradual development gives us the opportunity to criticise the working of the spiritual sense and the results can be verified and tested, as the results of the working of our other senses. What is true of our physical senses is true of our spiritual sense. We do not begin to trust the working of our physical senses at once, or singly. Their development is gradual. A human baby always tests and verifies the working of one sense, before it begins to trust that particular sense. Human nature is averse to suddenness, because in suddenness there is always ground for hallucination. It is associated with doubt and shock, while gradual development brings certainty.

For instance, a new-born child has no self-consciousness, and if all his physical senses and mental powers were to awaken and attain their full vigour at once, the baby would probably go mad. All his physical senses and mental powers develop slowly, and in this process of slow development he confirms the observations of one sense with the help of the others. Suppose a rose were put before a child; his sight will tell him that there is something beautiful lying before him, but because he has not yet learned to trust his sense of sight, he would look at it wonderingly and curiously, without comprehending it fully. He would try to verify the evidence of sight, and would touch it, smell it, and try to taste it, and in this effort will probably spoil the flower. But all this trouble would at least verify what his eyes had told him. The next time he sees a rose he will not display the same curiosity about it, because he has learned to trust his eyesight, and to take some of the qualities of the rose for granted.

Thus by repeated trials and observations, he becomes sure of the working of his different physical senses, each of them sing-

ly, and does not require to test them every time. Now he may look at the rose, touch and smell it, not out of curiosity, but to enjoy its loveliness, softness, and fragrance. There is always a possibility of hallucination, when only one of our senses is working, hence the necessity of testing and verification. But when it is repeatedly proved, that whatever that particular sense tells us is reality and not hallucination, we begin to trust it. Suppose a person sees a blazing fire; he will not put his hand into it to prove whether what his eyes tell him is true, or whether it is a mere illusion, but will do what is best in the presence of fire under the circumstances.

In the same way as we have learned to trust our eyesight, the prophet trusts his spiritual sense. In the beginning he is skeptical of his spiritual sense, or power of receiving revelation as other people are, and he verifies and tests his spiritual expreiences by the help of his other senses, or powers, physical and mental. But after he has satisfied himself by numerous tests that the working of his spiritual sense is true, he believes in it without any further tests. The doubt is already removed from his mind and he becomes as sure of his spiritual sense as an ordinary fully drveloped man is of his sight, hearing, and touch.

To understand the conditions under which these great preachers receive what they call inspiration from God, we have to study their lives very minutely and carefully. But the lives of most of them are shrouded in mystery. The lives of Moses, Jesus. Buddha, and Krishna, are neither trustworthy histories nor do they contain minute details through which we may acquire an insight into the working of their minds. We hear little of Jesus Christ before he was baptised by John the Baptist. After going through the ceremony of Baptism we are told that the Heavens were opened and a voice said: "This is my beloved son, in whom I am well pleased." The words are quite dramatic, but we cannot agree with the writer that all this happened so suddenly. These words were written long after Jesus was gone, and they tell of a long and slow process, which took perhaps years before Jesus attained that spiritual height. The recorder, who probably understood Jesus imperfectly, speaks of the end and leaves the process unmentioned. Therefore the whole story is open to

doubt. The same is the case with many other prophets of the past ages, except Muhammad the prophet of Arabia. We know the minute details of his life, as recorded by his intimate friends, and his wife Khadija who was older than himself. The historical evidence is beyond doubt, and all the phases of development through which the prophet passed in his spiritual life are faithfully recorded in the Quran, and the traditions. And in the life of this man we have a sure data to work on.

A careful and minute study of the life of Muhammad and that of a recent prophet Ahmad of Qadian, supplemented with a little experience of my own, has convinced me that the process of spiritual development is slow and gradual like all other human powers. Man remains human even in the spiritual realm.

Now I will try to explain how this process occurs. Revelation begins in dreams, as it is related of the prophet Muhammad. His wife says that at first the prophet used to have beautiful dreams, and their fulfilment was as sure as day follows night. It is quite intelligible that this should be so, for in order that the spiritual sense should be able to work in its initial stages it is necessary that all the other senses should be at rest. It is a common experience that all the senses cannot work their best at the same time. When a man with strong spiritual powers has a dream, probably he does not notice it at first, but when he sees that the dreams he has are often fulfilled, he becomes curious about them, and begins to remember them, in order to see if they are fulfilled or not. He finds to his surprise that they are fulfilled with wonderful accuracy, which is beyond the power of hallucination. By this time the spiritual sense has grown stronger by use, and visions are seen in a light sleep, then in a semi-waking state and finally when a person is wide awake. This is all done to save the prophet from doubt, surprise or shock. The frequency of the visions and their fulfilment convinces him of the working of the spiritual sense, to such an extent that he proclaims this fact among other people, and has the courage to say "Heaven and earth shall pass away, but my words shall not pass away," and the Koran says, "It is as sure as your own speech." After a long experience of this kind, when a person sees a future event in a vision, or is otherwise informed of it through his spiritual sense,

he has no hesitation in claiming that that event shall occur as shown to him. The difference between prophecy and surmise is the same as the difference between certainty and expectation. Of course a future event may be shown in an allegorical manner, but the repeated experience of the person who sees it will explain the allegory to him.

It very often happens at first that the visions although they come out true, are of no great moment in themselves; they are meant primarily for the training of the prophet himself. It is a sort of practice to achieve a great end. To shoot at a target, or to go through numerous hypothetical calculations of addition and subtraction is of no great importance in itself, but practice is indispensable if a man desires to become a good marksman, or a good accountant. So that these earlier and unimportant visions are necessary to make a prophet. Progressing from this state, revelation becomes clear; a piece of writing may appear before the eyes, one may hear words as if spoken from the other side of a curtain, or each separate word may strike the heart as a hammer strikes the gong. Sometimes a sort of electric influence passes through the whole body, and all physical powers are suspended for a time, and the prophet utters some words which he knows are not his own. At first the revelations are very short, but as time goes on they become longer, and more frequent. This is the reason why the prophet Muhammad had very short verses revealed to him at first, but as time went on, and he became accustomed to receive revelations, the verses became longer, and were revealed more frequently.

Revelation is from God.

It may be objected that although the information received in visions, or through other means above described may turn out to be perfectly true, yet it may not be from God, or from beings that work as messengers between man and God. The objection answers itself. If the revelation be true, and it says it is from God, then it is true that it is from God; if we believe it when it predicts future events, we must also believe it when it informs us of its own source. Suppose I see two persons before me, a lady and a gentleman; now if my eye is right in one case, I am bound to believe

it to be right in the other case also. It is impossible for me to think that, when my eyesight shows a gentleman, it is really right, and when it shows that there is a lady also, it may be wrong. In the same way, when a prophet predicts a future event and says that God has spoken to him, we have to believe him in both respects, or doubt him in both. We believe the prediction to be the word of God not because the prophet *thinks* it is from God but because the revelation itself asserts its divine origin. Therefore we often read in divine books, "God spoke to me thus," before they predict an event, especially in the Koran it is expressly stated, time after time, that the most merciful God has taught the Koran. Again, every chapter in the Koran begins with the words "In the name of God, most merciful and compassionate." Sometimes a revelation containing a prophecy to be fulfilled shortly, includes deep truth much more important than the prophecy itself. The primary object is to establish that deep truth, and not the prediction itself. The prediction and the deep truth are revealed together that by the fulfilment of the prediction that truth also may be established. For instance, in the Koran (xxx. 1 & 2) we read, "The Greeks have been defeated in a land hard by, but after their defeat they shall defeat their foes in a few years. First and last is the affair with God."

The fulfilment of the prophecy contained in the above verses proves clearly that "First and last is the affair with God." The primary object in the verses was not to predict the varying fortunes of the Roman and Persian Empires, but to prove that there is a God who is omnipotent, and who reveals future events to man.

The Use and Necessity of Revelation.

Revelation strengthens and refines the moral sense. It establishes a direct communication between man and his Maker, and putting man's belief in God beyond the shadow of a doubt, makes sin impossible. The presence of God in the mind of a person kills the sinfulness of his nature, and gives him strength to do good, for who, believing in a living and holy God, and knowing that to be near Him one must be pure and free from sin, would think of doing anything which would lead him farther from his Maker? It is weakness of belief which makes sin possible, and

that weakness can only be removed by the living and powerful Word of God.

Another great use of receiving fresh inspiration is, that one who is himself a recipient of it can best understand and interpret revelations received by other people, and in other ages, through the help of his own experience. We read in the Koran that when Joseph related his dream to his father, the latter replied, "It is thus that thy Lord shall choose thee, and will teach thee the interpretation of dreams and sayings." It was because Joseph himself saw dreams and revelations, that he was able to give true interpretation of the dreams of his fellow prisoners, and afterwards of the Pharaoh himself, although the latter's nobles had told him that they were only confused dreams, and that they knew not their meaning.

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Ceylon Muslim Review.

The Hadji number of the Ceylon Muslim Review contains an answer to a speech made by the late Mr. Ferguson in 1897 in which he criticized the Muhammadan religion and the prophet. The speech appeared in pamphlet form and only came to the notice of the Muslim community a few months ago. The pamphlet was then sent to the Muslim Review's Indian contemporary "The Review of Religions," which subsequently published a reply to it by Mr. Mirza Bashir Ahmad. The local Muslim organ reproduces the article, which, it may be stated, is free from anything that would be calculated to offend a Christian reader. The Hadji issue is a creditable productiou, having the picture of His Majesty King George facing an article on "Our duty to the Empire" an interesting fact at the present time when Mohammedans in Ceylon are eagerly protesting their unwavering loyalty to the throne, notwithstanding Turkey's blunder. The attitude of Turky in the war is discussed, from a point of view of anterior to the present happenings, and reference is made to the "bogey of Turkey joining the Germans." The publication is altogether an original one.—*The Times of Ceylon.*

The Propagation of Islam.

This is not the first time that this subject engages our attention. The first step in the direction has already been taken and a mission started for the purpose. We have often heard voices from Christian Europe and even from the remote antipodes in praise of our faith; sometimes even the gladdening news of a conversion strikes upon our ears. It is therefore high time that a definite line be decided upon which might lead to an acceleration and systematisation of the grand work. Before saying anything on the subject of the means to be employed for the purpose of disseminating the only true faith in the world, it seems to me to be imperatively essential to give in a nutshell what constitutes a true religion. Religion as defined by the Holy Book of Islam is the moulding of human mind, character and even life itself in such a way that a true sense of living under divine care may be created and the purity and sanctity of life may result in the establishment of a real affinity between man and God, the ultimate purpose of human life in this world. To study the ways and methods best suited for this object we had better trace the course prescribed by the Holy Prophet (may peace and the blessings of God be upon him) for the spiritual and moral edification of man from his infancy upwards. A thorough and careful look into this prescribed course will surely land us into the practical domain set apart for the spread of Islam in foreign countries.

The very instant a child is born, the call to prayer is sounded in his ears. The baby ears are too young to listen and a moment's old mind too much undeveloped to comprehend even the simplest of facts. Yet the name of God and that of His Great Prophet (may peace and the blessings of God be upon him) are forced into the little ears. Later when the child is seven years old, he ought to be made to say his prayers and in his tenth year special care is to be taken to see that he observes his prayers regularly. No boy or girl of seven or ten years of age and no baby who has just seen the light of the day can for all the world understand the principles underlying the words and the process of prayer, nor can the baby mind in this embryonic state be expected to form a clear, vivid conception of God. Yet the com-

mandment is binding and must be kept at any cost. This suggests to us a sound workable system upon which we may with a lvantage start on missionary propaganda. A baby like indifference to religion prevails in all non-Muslim countries especially Christian lands. The missionaries who undertake to launch upon this task cannot ride roughshod over it. They ought to follow the most natural process discernible in the making of a Muslim and in the evolution of a sound healthy mind. The missionary who leaves his dear home for the sacred purpose of propagating the faith of Islam must rise above narrowness of mind which has hitherto seriously hampered the Missionary work. He ought to be satisfied with an occasional conversion, but his work first of all must lie in the direction of creating sound religious atmosphere and direct all his energies towards breaking the dull inertia, the terrible coma, the hide-bound lethargy which characterise the attitude of the European society toward religion. It is all very well to go along the current and adopt the line of the least resistance. But it is not the pathway that leads to any appreciable result. Pandering to the low tastes of the masses and refraining from any unusual course can scarcely remove a religious deadlock. I for one have little svmpathy with those who are doling out platitudes and plausible maxims which are pleasing to every mind, however corrupted may it be. No amount of sermonising can do any good until the root evil remains intact. There is scarcely a religion under the vault of heaven that can not parade before the admiring spectators a long list of fine-spun maxims and heart-winning principles. To my way of thinking the less practicable a maxim is, the more fascinating does it appear to the superficial observer. The practical realm certainly lies below the ideal one. Unpractical preaching often consists in free and unstinted indulgence in idealist sublimity of life without any regard to its practicability.

In embarking upon the most arduous task of preaching Islam the missionary should bear in mind the living fact that his success is not to be judged by the number of conversions he has secured, but by the religious activity which has been set on foot through his endeavour, by the amount of religious indifference that has been removed, and finally by the approach the people as a whole are making to the true faith.

The first and foremost thing for a preacher is to diagnose the disease and then strike at the very root of it. It is as clear as day that all irreligion now observable in Christian countries can not be removed until and unless a firm unshakable belief in the existence of God and His attributes catches hold of their minds. A hazy notion of God must first be replaced by a clear deep-rooted conception of the one true God of the world. All our efforts should at the outset be directed towards creating a deep-rooted faith in the existence of God for which the only means is a wise and skilful resort to the study of the prophetic system. The theistic doctrine was brought into being by no moralist or word-spinner of the XXth century but by the prophet who was the first human being to realise the existence of God through his personal connection with Him. The first prophet received revelation direct from the Supreme Being and was therefore filled with dead certainty about Him as if he had seen Him with his own eyes. Thus filled with certainty the prophet was the only person qualified to inspire others with the desirable certainty about the existence and the unity of God. Had therefore no prophet come, the secret of divine existence would have remained a sealed book and all the theorists and the faddists of the past and present age would have for ever remained in the dark about the existence of God.

Man's mind as unfolded in the psychological development of the present day was really unable in the beginning of the world to form any notion, not the haziest one, of anything outside the range of its experience. God being essentially ultra human was decidedly outside the narrow compass of human experience, hence it was merely impossible for man to have come to form a vivid conception of what was wholly foreign to his mind. All philosophical cant and rationlist bombast could have afforded the least help. Fortunately for the world the prophet heard the voice of the Creator and informed the world of the existence of the Almighty sustainer of the world. Every sane mind lent a ready ear to the gladsome intelligence and followed the revelation vouchsafed to them by their Creator, there being no philosophising gossip to dissent. The light of revelation widened the mental horizon of the man and planted the germ of all science and knowledge in the fertile soil of human mind. Man has reaped an immense harvest from the seed sown which being continually supple-

mented by further accretions of subsequent ages and strengthened by the truth unfolded by the probing inquisitiveness of human mind has illumined the four quarters of the globe with light and learning. Thus it is that the first requisite for the creation of a religious ground is an unflinching faith, an unflagging belief, and an unwavering conviction of good and evil. This requisite can only be achieved through the personality of a prophet whose electric example combined with a host of superhuman signs might carry conviction into every healthy mind.

Let those therefore who take upon themselves the onerous task of calling the world to the true religion of Islam associate their activities with the personality of a living prophet and present the beautiful face of Islam through the mighty signs which cluster round that prophet in large numbers. Luckily the present age is most suited for dissemination of Islam because the promised Messiah lived in our midst and his blessed career is yet fresh in our memories. The signs which God showed through his messenger are yet tangible facts and stern living realities. The dimness of antiquity has covered the signs of the previous prophets with more or less obscurity, and the advance of science producing a skeptic tendency, a fresh renewal of the signs was needed, the former ones being little more effective than stories. If the modern preacher does not catch time by the forelock and in his missionary activity holds aloof from his sacred and vitalising personality, his mission cannot claim any supeiority over other similar movements which daily grow and soon die out into mock machines that have outlived their usefulness. In the absence of a prophet we had no other alternative than the presentation of a comparative analysis of the ethical codes of different religions and thus fought out the conflict forcing our way through all the ups and downs of a well-contested struggle. But now those who can bring forward the personality and the prophecies, uttered and fulfilled, of a prophet have a clear advantage over other faiths. Of course this method will provoke opposition on account of its strangeness but the opposition will only serve to create a spirit of enquiry into religion and the custiodians of truth need not fear the result.

The Prophet of the age is a favour of God to His creatures and if those who accept the prophet fail to use his signs, they

expose themselves to the blame of ingratitude to their Creator.

Furthermore, Islam is purely practical and no amount of lip profession will do. A preacher should not be satisfied with lip profession, but he should try to infuse into those who exhibit Islamic leanings, a spirit to live Muslim lives and endeavour to become every inch Muslims.

ABDUL HAQUE.

The Arabic Language.

Rev. S. M. Zwemer, chairman of the general committee of the Nile Mission Press, writing in the *Missionary Review of the World* admits that Arabic language "is, of all living languages, perhaps the most delicate in vocabulary, and of great possility for the expression of every form of thought."..... He is inclined to think correct the statement in an American typewriter advertisement, "that the Arabic character is used more widely than any other character used by the Chinese, "but the Arabic character has spread, through the Mohammedan religion, over a much wider area." And we are reminded that Arabic is used in the whole of North Africa, a large part of Central and Eastern Africa and in the Philippine Island and Malaysia, in addition to "the great strip of country from far western China, through northern India, Afghanistan, eastern Turkestan, whole of Persia, Turkey in Asia and Arabia." The Arabic speech has even been extended to the New World, and "in South America there are 160,000 Mohammedans. .....To-day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as winged with the language of Mohammad." Moreover, the Arabic language has not reached its limit:

"Its use is extending not only in Africa but even in China, and we may speak of a revival of Arabic in nearly every Moslem land. It is in the deepest sense of the word a living speech. What stronger proof could we have for this than the activity of the Mohammedan press in centers like Cairo, Beirut, and Constantinople?'—*The Literary Digest.*

A Fresh Mare's Nest Discovered.

The *Pioneer* of December 10, 1914, presses upon the attention of its readers the importance of a publication just which has appeared above the horizon under the title "Leaves from Three Ancient Qurans possibly pre-Othmanic." The very title of the work excites suspicion as to the accuracy of the evidence set forth in it and does not in consequence fail to throw the reader into a paroxysm of great doubt and serious misgiving about the historical value of the research made by the editor of the volume. The word "possibly" reveals the lack of conviction lurking in the mind of the editors in spite of all the satisfaction they feign about their work. It is difficult for us to review the volume itself until it is before us. But the comments of the learned editor of the *Pioneer* upon this book deserve to be noticed. To us this volume as outlined in the review of the *Pioneer* appears as nothing short of a mere historical quibble undertaken with the avowed object to shake the generally accepted authenticity and the universally admitted historicity of the Holy Quran. Until we see for ourselves what the editors have got to say to prove the claim of their work to the credit of an historical investigation we withhold our decision about the merit of the work as an output of historical research. But as the editor of the *Pioneer* presents it to our view, it, as already stated, strikes us as an evanescent flicker of the mushroom growth which often threatens to choke up the historical avenues of truth. While judging the worth of this work the fact may not be ignored that the Holy Quran was revealed piecemeal in the course of 23 long years and the very instant a verse was revealed, the eager listeners committed it to memory with the utmost accuracy and expedition. Thus by the time the holy Book came to completion it was faithfully recorded and carefully preserved in the memories of numerous devoted adherents who looked upon it as the word of ONE to whom they owed all that they and their forefathers owned and in Whom they centered all their hopes and focussed all their noble aspirations. To hurl the imputation of perversion of divine

word at such selfless humble servants of God is the height of calumny. It is difficult to see how the alleged distortion of the Qoranic text by conscious or unconscious means was possible. The circumstances give the lie to such a belief. At the time of revelation every verse is made public and an organised systematic arrangement is established to commit the word of God to memory. The exceptionally strong memory of the Arabs is proverbial. Thus the whole Qoran is memorised bit by bit in a length of time extending over not less than 23 years. The whole Quran was arranged in the form of a book as it exists today, every word and letter the very same, by the Holy Prophet himself. Quite a large number of men who had committed the whole Qoran to memory and who could recite the whole of it from beginning to end with all ease is an irreproachable testimony to the fact that the Holy Quran was not put in its form by Caliph Othman, but the Holy Prophet himself (may peace and the blessings of God be upon him). During the life time of our blessed Prophet we read such men who had learned the whole of the Quran by heart. A cursory look at the history of the Prophet's life will not fail to prove that the Holy Qoran did not exist in the form of stray scraps which were subsequently patched up by Othman or anybody else in the modern form of a connected volume, but, on the other hand, the Holy Prophet (may peace and the blessings of God be upon him) not only gave it the present permanent shape, but had it preserved from beginning to end in the safe custody of many an honest mind. Had not this precauion been taken so wisely by the Holy founder of Islam, his book would have surely met with the same fate as has already fallen to almost all the sacred books of yore. They were not preserved in the invincible memories of honest devotees, the dark hand of the selfish interpolater fell upon them, and in the absence of any protecting agency the purity of the original suffered much from human interference and was in the course of time terribly tampered with and ultimately impaired completely. All this phenomenon was clear before the eyes of God's prophet (may peace and blessings of God be upon him). He was wise enough to provide against the ravages of human recklessness and devastating selfishness. He was cautious enough to resort to a mighty safeguard against any

likely interference with the purity and sanctity of the sacred text. Directly a verse is received from On High it is made to be committed to memory by numerous followers who hold the verse dearer than life itself. Thus the minds of the devotees came to be an impenetrable fortress and unassailable treasure-house for the word of God. Writing and the further process of transcribing are such slow and lingering processes that even the more-well-meaning scribe is liable to make an error and thus without any sort of dishonesty may through oversight or mere slip of the pen endanger the inviolate sanctity of the original text. The Holy Prophet (may peace and the blessings of God be upon him) clearly foresaw all these menaces and dangers and adopted the method which was secure against all such risks. To make assurance doubly sure it was and still is enjoined upon the followers not to tolerate any incorrect recitation or reading of the Holy Book. It was and is still regarded as an act of highest impiety to deviate even a hair's breadth from the original wording of the text even in ordinary readings. A book received and preserved under such vigilant eyes and under such favourable conditions brought about by pious, honest minds was bound to stand against all the exigencies of time and the blighting inroads of human interference.

If, as the editors of this work allege, Caliph Othman while committing the Holy Book to writing interfered with the original text, the large number of such men who had learned the original by heart would have raised hue and cry against this attempt at perversion of the text, but there was no such clamour and all went on smoothly and well and not a single person even doubted the purity and accuracy of the divine word. All this is enough to convince a reasonable mind that the story now made up after a lapse of thirteen long centuries is a malicious attempt at dethroning the Holy Book of Islam from the highest pedestal of inviolate and inviolable purity not yet enjoyed by any scripture.

Harping upon the variants brought to light by the book under review, the *Pioneer* chimes in with the authors in the following words :—

"Indeed Mohammad seems to have rather shrunk from such too definite evidence which might have hindered the (225) subsequent abrogations he found necessary to his arguments on

different occasions." We shall feel obliged if the kind Editor of the *Pioneer* and the worthy authors of this book be good enough to quote only a few out of this large number of abrogations. Unless facts and figures are not quoted, the assertion must be dismissed as so much nonsense. We who claim the Holy Quran as our guide in all walks of life and as a perfect code of life fail to find any, although it is always before us. It does not behove a respectable writer to find faults without the necessary evidence to bring them home. We hope our call for quotations and authorities will not fail to meet with a prompt response at the hands of our learned editor of the *Pioneer* as well as those of the book under review.

Further on we read :—

"Be it as it may, the total lack of connection and relevancy in many of the Surahs seems to preclude the possibility of a permanent amanuensis, who would have preserved at least the consecutive argument of the speaker." This is really a very curious mode of reasoning. As in the opinion of the authors of the book a good many parts of the Holy Book of Islam are not weldovetailed in the text, the necessary conclusion is that no permal nent amanuensis was kept. The employment of scribes is a fact which shines clear in the light of history and cannot be falsified, but as the authors are bound to satisfy their desire to aim a blow at the impregnable position which the Holy Qoran occupies among the sacred scriptures of the world, any argument, however poor, is good enough for our writers. We fail to make out how one who is the founder of a mighty worldwide religion, one whose word was law for many a profound scholars and deep philosophers, one whose utterances carried conviction into the minds of poets and orators, one whose every day speech came to be the beacon light for quite a world of stray wanderers and one whose life is the sublimest specimen of all manly virtues and noble qualities, can be so destitute of necessary mental equipment as to need the assistance of an amenuensis, a poor drudge of no high capacities who can scarcely be expected to do any work higher than mere verbatim transcription in the arrangement of his book. Can it be further conceived that his followers, though conscious of the mental incapacity of their leader had the foolhardiness to adhere so

persistently to his cause? Our authors have ventured to jump at an absolutely unwarranted conclusion. As to the lack of connection in many chapters, suffice it to say that our learned authors have not cared to make a thorough study of the Quran and their statement carries no weight with any Muslim. We hasten to assure them that they are labouring under a delusion in this respect. The irrelevancies alleged to have been existing in the Quran are not seen outside their own brains. We believe the Holy Quran to be entirely free from anything like what may in any sense be termed an irrelevancy. If they take the trouble of pointing out the irrelevancy detected by them, we shall be quite prepared to help them by offering the authentic explanations which will go to bring about the requisite reconciliation between the different parts of the Holy Book. But in this case the pity is that the authors have no mind to arrive at a correct knowledge, but feeling puffed up with the little they know have rushed forth into writing a book This is a direct insult to human intelligence and a cruel waste of energy and time.

This is not all. The writers go on to say :—

"The Prophet, himself the product of an inaccurate and unlettered age, called himself the 'unlettered prophet' (النبي الامي) and the numerous misstatements and anachronisms which seem to crowd his every reference to Jewish records since established by contemporary authority make it clear that we cannot judge his genius by mere twentieth century standard. But we are compelled to admire the thoroughness with which he is credited by some authorities of destroying all Arabic versions of the Bible, and thus removing immediate evidence of any inaccuracies and obviating too careful enquiry into his dogma that Christians had expunged all references to himself."

We cannot understand what the editor of the *Pioneer* means by "mere XXth century standard." Surely it is difficult to judge by the standards which characterise the writings of a good many of our European religious writers. We cannot quote quite a large number of unblshing lies and bare-faced falsehoods freely resorted to by some of the modern critics of Islam. Plain unpretending ignorance is worthy of great respect, but nothing is more contemptible than the pretence of conscious ignorance to knowledge.

But it has become a fashion to pour forth an unceasing profusion of wild talk and silly sophistry with not the least knowledge behind it. If the learned editor denies it, the onus of proof lies on my shoulders. We canot, of course, undertake to condemn wholesale the entire class of writers. Nothing is farther from our mind than this. To these obvious remarks there are many noble exceptions, persons who wrote honestly or in good faith, but such personages are few and far between. But besides these worthy set of writers there is quite a mushroom growth of apocryphal penny-a-liners and hackneyed scribblers who without po sessing any information worth the name indulge in such a wealth of ribald nonsense that to present them as the standard of the day is to scandalise the general spirit of the age. To judge the Prophet by the modern standardss is to expect from him imposing worthlessness and plausible platitudes of little or no practical value. As to the bold assertion of the total destruction of the Biblical versions one would only wish that the Editor of the *Pioneer* had thought twice before he committed himself to such a glaring school boy "howler". Christianity was not at that time confined to the narrow limits of Arabia alone. It was surely at a low ebb and it certainly struck the observer as a hopeless spectacle of decay and decadence, but to say that it was only within the boundaries of Arabian peninsula and nowhere else is to belie facts. The Holy Prophet (may peace and the blessings of God be upon him) could have possibly destroyed the copies of the Bible from the limited area of Arabia but the countries which were beyond his sphere of influence could have no reason to lose their sacred scripture. But to our dismay one finds that the purity of the modern version is of a doubtful character even to a Christian critic. The Holy Prophet had no business to order such an outrage, because it was to his own advantage that the original Bible were allowed to exist, which contained prophecies about his appearance. Even in its present undermined form the Bible is not without use to the establishment of the Prophet's claim. We read in it a number of prophecies which cannot be made to bear on any other personage than the Prophet himself. The prophecy which Christ uttered that after him Comforter would appear and the world would be blessed by his holiness cannot with

any show of reason be ascribed to any one other than the great Prophet of Arabia (may peace and the blessings of God be upon him). Our Christian friends try to attribute the prophecy to the coming of the Holy Ghost and this interpetation is anything but what the words and spirit of the prophetic utterance can bear. In short the Holy Prophet (may peace and the blessings of God he up on him) based a claim, among other things, upon Biblical prophecies and the existence of the Bible was a clear advantage to him. The fact that the Bible did not escape the ravaging effect of meddlesome selfishness in the countries which were quite beyond the influence of the Prophet leads to the important conclusion that the Bible suffered not from any interference on the part of the followers of the Prophet, but from the waves and winds which continually blew against it on account of the self-seeking attitude of some of its own unworthy adherents. It is not only the Bible alone which has fallen victim to the cruel hand of the interferer, but all other scriptures of the world have fared equally ill at the hands of these forgers who in dark days of ignorance happened to hold sway over the minds of the masses. The Holy Prophet of Arabia (may peace and the blessings of God be upon him) cannot be conceived to have arranged the wholesale profanation of religious scriptures,

The learned editor of the *Pioneer* brings his lengthy review to an end in the following words :—

"When we consider the untutored genius of this great reformer, his pandering to human nature along a carefully reasoned line of least resistance, embracing as many reforms as could be expected to replace the loathsome pagan practices of the day, his immeasureable superiority to the ephemeral prophets who have from time to time convulsed impressionable peoples to gratify a selfish ambition, and his skilful avoidance of the snares besetting the young, we must admit that there was something really great about the man. Even now as we look on the dull inertia of Islam—that great gulf separating its children from the progress around them,—we cannot doubt that the movement has been on the whole beneficial to the human race."

Thanking the kind editor of the *Pioneer* for the compliment he has paid to the noble work of our Prophet we must advise him

in the interests of sound knowledge to make the life of this greatest of reformers the subject of his serious study. The present backwardness of the Muslims is due to nothing but their departure from the teachings of their prophet. In the days of their glory the Muslims differed from those of the present day in only one respect which was strict and faithful adherence to the teachings of their prophet (may peace and the blessings of God be upon him). They were, as every body knows, the learned conquerors of the world, they were fountainhead of light and leading for all the world including Christian Europe. From the icy polar regions of the farthest north and south to the sweltering plains of the tropics they carried the torch of civilisation; and success, victory and triumph followed them like most submissive handmaids. A careful comparative study of the past and the present of Islam will convince that the past is embellished with true observance of Islamic principles and practices, whereas the present is disfigured by a non-chalance and wanton disregard of Islamic ways. The result is naturally disastrous. The Muslims richly deserve this degradation. It is, as it were, of their own making, the fruit of their own misdeeds. The prophet's teachings are still the same, they have the same vital force in them, but we have gone astray and spurn them. There is but one well tried panacea for us. Unless the Muslims turn in all earnestness to the true path which once led our ancestors to the height of glory there is no hope and help for them.

The Protection of Mecca.

The Holy Quran being the word of God, it itself furnishes proofs of its divine origin. It contains numerous prophecies about future events and when those events take place in accordance with these prophecies, they bear testimony to the Holy Quran being the word of God and compel one to acknowledge the truth of Islam.

The most powerful of these prophecies are those which are not confined to any particular period but comprehend all times to come and the truth of which is, therefore, witnessed not only by any particular generation, but by all generations. One of these pertains to the protection of Mecca. This prophecy has been mentioned more than once in the Holy Quran ; for instance in Surah xxix, we have the following words about Mecca : " Do they not see that We have established a safe precinct (at Mecca) while men are snatched away all around them " (xxix, 68). The following verses corroborate the above prophecy. " But they say, 'If we follow the way into which thou art guided, we shall be snatched away from our land.' But have we not established for them a secure asylum (*i.e.*, Mecca) to which fruits of every kind, Our gift for their support, are gathered together ? But most of them have no knowledge.' (xxviii, 58). Similarly, the Holy Quran says : –

" Let them then worship the lord of this house (Kaaba) who provideth them with food against hunger, and hath granted them security against danger." (cvi). Again in chapter iii, we have : " Verily, the first temple that was founded for mankind was certainly that in Becca —Blessed and a guidance to all creatures. In it are evident signs, even the standing-place of Abraham : and *he who entereth it is safe.*" (iii, 91).

Similarly there are other verses in the Holy Quran, which promise for Kaaba immunity from outside attack and security against foreign aggression. And this promise of the Lord is not confined to any particular age but is for all ages.

Mecca stands unique in this respect. Other religions have their sacred places, but no place has enjoyed the security which Mecca has enjoyed from times immemorial in accordance

with the promise of God. Students of history are aware how God miraculously saved Mecca from the Christian invader, Abraha, and how He destroyed him and his hosts among the valleys.

Sir William Muir describes this memorable event in the following words :—

" In the year 570, A. D., occurred the memorable invasion of Mecca by Abraha, Abyssinian Viceroy of Yemen. This potentate had built at Sana a magnificent cathedral whither he sought to attract the worship of Arabia ; and, thwarted in the attempt, vented his displeasure in an attack on Mecca and its temple. Upon this enterprise he set out with a considerable army. In its train was an elephant ; a circumstance for Arabia so singular that the commander, his host, the invasion, and the year, are still called by the epithet of ' the elephant.' Notwithstanding opposition from various Arab tribes, Abraha victoriously reached Tayif, three days east of Mecca. The men of Tayif, ever jealous of Mecca, protested that they had no concern with the Kaaba and furnished the Abyssinians with a guide, who died on the way to Mecca. Centuries afterwards, wayfarers marked their abhorrence of the traitor by casting stones at his tomb as they passed. Abraha then sent forward a body of troops to scour the Tehama and carry off what cattle they could find. They were successful in the raid, and among the plunder secured two hundred camels belonging to Abd-al-Muttalib. An embassy was despatched to the inhabitants of Mecca : ' Abraha,' the message ran, ' had no desire to do them injury. His only object was to demolish the Kaaba ; that performed, he would retire without shedding the blood of any man.' The citizens had already resolved that it would be vain to oppose the invader by force of arms, but the destruction of the Kaaba they refused on any terms to allow. At last the embassy prevailed on Abd-al-Muttalib and the other chiefs of Mecca to repair to the Viceroy's camp, and there plead their cause. Abd-al-Muttalib was treated with distinguished honour. To gain him over, Abraha restored his plundered camels ; but he could receive no satisfactory answer regarding Kaaba. The chiefs offered a third of the wealth of Tehama if he would desist from his designs against their temple, but he refused. The negotiation was broken off, and the deputation

returned to Mecca. The people, by the advice of Abd-al-Muttalib, made preparat ons for retiring in a body to the hills and defiles about the city on the day before the expected attack. As Abd-al-Muttalib leaned upon the ring of the door of the Kaaba (so the tradition runs), he prayed to the Deity thus aloud: 'Defend, O Lord, thine own House, and suffer not the cross to triumph over the Kaaba!'. This done, he relaxed his hold, and, betaking himself with the rest to the neighbouring heights, watched what the end might be. Meanwhile a pestilential distemper had shown itself in the camp of the Viceroy. It broke out with deadly pustules and blains, and was probably an aggravated form of small-pox. In confusion and dismay, the army commenced retreat. Abandoned by the guides, they perished among the valleys. Scarcely any recovered who had once been smitten by it; and Abraha himself, a mass of malignant and putrid sores, died miserably on his return to Sana."

This Kaaba, which God so miraculously saved from the Christian governor of Yemen who had come with his hosts to demolish it, was once more in danger, for the Turks in whose dominions the Kaaba was situated had declared war with some of the Christian nations of Europe,—nations against whose armed hosts the Turks are really as powerless as the inhabitants of Mecca were against the army of Abraha. But the God of the Kaaba, who in His Holy Book has made a promise for its protection against all invaders, has on this occasion moved the Ministers of one of these Christians powers to make the solemn promise at the very outbreak of the war that not only they themselves would refrain from attacking the holy places of Muslims, but that they would protect them against every invader. If ever any statesman spoke under divine inspiration, it was the Premier of Great Britain who made the above declaration. While thanking him for this announcement of his we assure him that if ever Great Britain be called upon to fight any invader of the holy city of Mecca, God will be with Great Britain and will fight the enemy as He fought the forces of Abraha in the year of the Holy Prophet's birth. If ever any enemy think of violating the sanctity of the holy city of Mecca, the story of Abraha will once more be repeated and he will meet with a fate similar to that with which the forces of Abraha met in the valleys of Arabia, for God is the protector of Kaaba and He has power to annihilate whole armies in the twinkling of an eye. God has promised to preserve the sanctity of Kaaba and He has ample power to keep His promise.

Precious Gems—II.

Relations and neighbours.

1. The Holy Prophet of Arabia (on whom be peace) said, "Treat well your father, mother; brothers, sisters, benefactors, relations and neighbours."

2. In distributing alms near relations and kinsmen should have your first consideration and then those who are distantly related.

3. Should you ever break up the ties of relationship, you would not enter Heaven.

4. If you will treat your relations well, God will be with you. He leaves all those persons alone who forsake their relations.

5. The man who treats his relations well and the man who liberates slaves,—both will go to Heaven.

6. In spite of coldness and harsh treatment from your relatives if you continue to show them kindness, God will, surely, continue to help you.

7. If one member of a family breaks the ties of relationship, God's blessings will discontinue to descend on that family.

8. If you want to have your life prolonged, be kind to your relatives.

9. If you want to have your income increased and if you desire to be loved by your people, show favours to your kinsfolk.

10. Show kindness even to those relatives, who are unbelievers or idolaters.

11. You shall have your reward for what you spend for your children, your wife, and your servants.

12. It is God that provides for all, so you must not pray for the death of your daughter.

13. The man who has got three daughters and has trained and supported them, will find on the Day of Judgment his daughters standing between him and the Hell and the man who has got

only two daughters and has always been kind to them will find his daughters take him by the hand to Paradise.

14. The mercy of Allah is displayed in the kissing of children.

15. The son must always obey his father's orders as the father has a right over his son.

16. You should treat your children alike. Be partial to none.

17. If you have faith in God and in the Day of Judgment, treat your neighbours well, show kindness to your guests and visitors; speak always kindly or keep a silent tongue.

18. If your neighbour is starving, you must never eat alone.

19. If you are not kind to others, you need not expect God to be kind to you.

20. If you kill a sheep, send some meat to your neighbours, even if it be a hoof.

21. To commit adultery with a woman living in your neighbourhood is equal to committing adultery with ten women who are not your neighbours.

Orphans and Deceased Children.

The Holy Prophet, may peace and the blessings of God be upon him, said :—

1. If you will take care of orphans, you will be so close to me in Heaven as are my two fingers, one to the other.

2. The worst house of the Muslims is that in which an orphan is ill-treated.

3. And the best house is that in which an orphan is well treated.

4. Any one who spends his income on widows and orphans is like one who fasts whole days and prays whole nights.

5. To the orphans, be like a kind father.

6. All those widows who will labour and support their orphan children will be as close to me in Heaven as are my two fingers, one to the other.

7. You must treat the orphan just as well as you treat your own son. If you have to beat him, beat him as you would beat your son.

8. Any Muslim who has lost three little children shall not go to Hell.

9. A Muslim who has lost three young children and has been patient will go to Heaven. Hearing this a man asked the Holy Prophet (upon him be blessings and peace) "Would he, even, who had lost two children go to Heaven?" He replied, "Yes, he will also go to Heaven, if he endures the loss patiently and makes no complaint."

10. Those parents who have lost two or three little children and have been patient under the bereavement will go to Heaven along with those children.

A good versus a bad man.

I. A man from whom people expect good things and are safe is a good man and the man from whom people expect no good and fear his injury is a bad man.

2. You must be liberal and treat your prisoners of war well for one who is not liberal and who ill-treats the prisoners of war is an ungreateful being.

MOHAMED TUFAIL, AHMADI.

Noor Manzil, Batala.

The Annual Ahmadiyya Gathering.

Representatives of the Ahmadiyya community gathered at Qadian as usual in the last week of December. The gathering, which consisted of between three and four thousand persons, was addressed by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor to the Promised Messiah, by Mufti Muhammad Sadiq, Muslim Missionary and Hebrew and Chaldean Scholar, Maulwi Syed Muhammad Sarwsr Shah, Muslim exegete and Professor of Arabic ; Maulwi Hafiz Roushan Ali, Qadian, Mir Hamid Shah, Sialkot, Shaikh Yaqoob Ali, Editor, *Alhkam*, Munshi Farzand Ali, Ferozepur, Hakim Khaleel Ahmad, Monghyr, and other distinguished members of the community on subjects pertaining to the Ahmadiyya movement and the propagation of Islam The Secretary, Sadar Anjuman Ahmadiyya, Qadian, read the annual report of the Anjuman and Mufti Muhmmad Sadiq read a report on the progress made by the sect under the Second Caliph. He announced that about 600 persons had joined the sect during the last 9 months, *viz*, since the death of Hazrat Maulawi Noor-ud-Din, first successor to the Prmised Messiah. He also gave an account of the work done by the Taraqqi-Islam, an Anjuman started by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, for the purpose of spreading Islam. About a dozen Missionaries are working under this Anjuman, one of them, Chaudhri Fateh Muhammad Sayal, is doing Missionary work in London. Another, Maulawi Hafiz Ghulam Muhammad, B.A., is about to be sent as a Muslim Missionary to Ceylon, Mauritius, Madagascar and other East African Islands. He has already applied for passports. A number of Missionaries are working in various parts of India. A school has been started at Qadian for the training of Missionaries, two of whom delivered lectures before the Ahmadiyya gathering on 25th December.

The audience took a keen interest in the proceedings and most of the representatives of the community returned to their homes on 29th December, deeply impressed with the useful work that is being done under the direction of Hazrat Mirza

Bashir-ud-Din Mahmud Ahmad and resolved to do all that lay in their power to help the propaganda. It is gratifying to see that every year more and more Ahmadis come to Qadian at the annual gathering, which is a hopeful sign of the progress of the movement. The movement is working under a third leader, two of them, *viz.*, the founder of the movement and his first successor, having already passed away, but so solid are the foundations on which the movement has been laid that the death of its leaders has failed to put any sort of check to its growth and we are glad to see that it is working with even greater vigour under its third leader. The representatives of the Ahmadiyya community that took part in the gathering displayed increased enthusiasm for the work of the propaganda and warm devotion to their new leader. These are hopeful signs and we hope that by the time the representatives of the community gather again at Qadian next December, a good deal of work will have been done under the guidance of our holy master.

Happy News.

The Ahmadees that took part in the annual gathering were overjoyed to hear from their Master on the first day of their meeting that a gentleman named Mr. Corio had become an Ahmadi Muslim, *i.e.*, had accepted the claims of Ahmad as the Promised Messiah and had embraced the holy faith of Islam as preached by Ahmad. He had made this declaration before our brother Chaudhri Fateh Muhammad Sayal, M.A., and our brother cabled the news to Qadian. Our leader received this welcome news just when he was preparing to give his first address to his followers on the first day of their meeting, *viz.*, 25th December, 1914.

The telegram said :—

Corio becomes Ahmadi Muslim.

This news was particularly gratifying to our Master because he had been praying for the fifteen previous nights for the success of his disciple Chaudhri Fateh Muhammad Sayal and had prayed God that he might give a tangible proof of the acceptance of his prayer before his disciples gathered at Qadian during the Christmas holidays. God accepted his prayer. Mr. Corio, to whom his disciple Mr. Sayal had been explaining the claims of Ahmad, and the doctrines of Islam, as interpreted by the Ahmadiyya movement for some time previously, declared his faith in Ahmad and the Holy Prophet Muhammad, may peace and the blessings of God be upon them, in December last, and our brother at once cabled the happy news to his Master at Qadian. We heartily congratulate our brother on his success and our new brother-in-faith, Mr. Corio, on his acceptance of truth, and pray that he may advance in faith and righteousness, and live a true Mussalman and that God may make him a model for others. We hope that our new brother will join with Mr. Sayal in inviting the people of Europe to the truth which he has accepted and pray that God may crown their efforts in the cause of Islam with unbounded success.

Chaudhri Fateh Muhammad Sayal, in his letter dated 17th December, 1914, writes :—

"I wrote to Hazrat Mian Sahib (the head of the Ahmadiyya community, Ed. R. R.) about Mr. Corio, an Italian gentleman, a

week ago. This morning I have received a letter from him in which he says he adopts Islam and joins the Ahmadiyya brotherhood. So God has blessed my efforts with success. He is a journalist and writes for French and Italian papers. He came to England about thirteen years ago, so for all practical purposes he is an Englishman. He is about 39 years old, and has a small family, a daughter and a son. Both of them speak beautiful English. So he is the first Ahmadi in England. I met him first in last August. His conversion to Islam is God's work and not mine."

Mr. Silvio Corio, for that is the full name of our new brother, gives in one of his letters to Mr. Sayal, a brief account of his life and his family, which we quote below :—

'I have just turned my 39th year. I was born at Saluzzo, a town in Northern Italy (Predmont) known chiefly as the birthplace of Silvio Pellico who suffered greatly at the hands of Austria : hence my first name given to me by my father, who, along with the men of his generation, was, in his somewhat narrow sphere, an active worker for the unification of Italy.

'My father, up to his middle age, was an ordained priest in the Roman Catholic Church : an ordination he left, marrying a few years afterwards.

'It was at this time—and to a certain extent still is—the custom in Italy for noble families fallen in poor circumstances, to have a son dedicated to the church, to gain learning and social influence.

'We can trace our descent—or at least we believe we can.—from one Bernardino Corio, of Milan, the first Italian historian to make use of the Italian language in writing of such import.

'In between, we also boasted of two men of our family, beatified by the Holy See.

'All we possessed was lost during the years (1810) of the French domination in Italy. With the loss of the land the hereditary title of Count became, for all practical purposes, extinct.

'My life, owing to this fact and to the early loss of both my parents, has been quite uneventful and of no great importance.

'I had early in life to "hack my way through," greatly gaining in experience, but also reducing my chances of success.

'I made who has not? many mistakes in life, yet there are a few things of which I am proud.

'I simply mention them here to show you the trend of my mind.

'When fulfilling my term of military service in Italy, on a certain occasion my regiment being ordered to put down a strike of peasants, I made it known I would not obey the order to shoot at the poor fellows and I was court-martialled in consequence, spending the remaining 18 months of my term in a disciplinary battalion.

'When Italy took possession of the provinces of Tripoli and Barca I was the only Italian that protested in the English Press against such predatory act.'

A Prayer to Jesus Christ.

The following New Year Message has been received by the Daily Chronicle from the Pope: "The father of all the faithful alike weeps over the war. Being unable to stop it, he is doing all in his power to lighten the grievous consequences for unhappy prisoners and desolated families. Meanwhile he lifts up his present prayers to our common Redeemer Jesus Christ, the Prince of Peace, to the end that he may inspire the Governments of the belligerent nations with feelings of Christian charity that will at last put an end to this frightful war which is desolating humanity." Similar prayers have been lifted up to Jesus Christ in the Christian churches all over the world. Let us wait for the result.

The Status of Woman in Christianity.

Christian Missionaries are often heard stating that Christianity has raised the position of woman. Yet nothing can be farther from truth.

Christianity has degraded rather than raised, the status of woman. The woman of pagan Europe had more rights under the Roman and Greek systems than a Christian woman has under the Christian system. Indeed there is a movement in favour of women in Western countries, but this movement has arisen not because of christianity, but in spite of it.

If one desires to know the true Christian attitude towards woman, one need only cast a glance at the sayings of the early Christian fathers which have been quoted in these pages more than once. St. Augustine said, "Why was woman created at all?" St. Ambrose: "She is more fitted for bodily work..... She was not made to the image of God like man."

Mr. P. Vivian quotes in his work "The Churches and Modern Thought" a serman by the Vicar of Crantock delivered at St. Crantock's on August 27, 1905. In this sermon the Vicar gives the following reasons why women should cover their heads in churches :—

(*a*) Man's priority of creation. Adam was first formed, then Eve.

(*b*) The manner of creation. The man is not of the woman, but the woman of the man.

(*c*) The purport of creation. The man was not created for the woman, but the woman for the man.

(*d*) Results in creation. The man is the image of the glory of God, but woman is the glory of man.

(*e*) Woman's priority in the Fall. Adam was not deceived; but the woman, being deceived, was in the transgression.

(*f*) The marriage relation. As the Church is subject to Christ, so let the wives be to their husbands.

(*g*) The headship of man and woman. The head of every man is Christ, but the head of the woman is man.

The above arguments conclusively establish the attitude of Christianity towards woman. They also reveal the attitude which pious Christians maintain towards women even in the twentieth century of the Christian era. In the face of these facts it is idle to assert that Christianity assigns a high position to woman.

A warning.

Inertia is the property not only of matter but of the spirit as well. When at rest a material body does not move unless acted on by an external force, and when set in motion it moves in the same line and does not stop nor change its direction unless acted on by some external force. So the spirit of the world does not change its course unless acted on by some external force. The modern age is an age of materialism. Nothing is believed unless perceived by the senses. We must see, hear, touch, or taste a thing before we believe in its existence. There is no faith in the unseen. Faith in God and after-life have become customary things. God and after-life are taken for granted. The faith in them is not strong enough to mould our character and influence our movements. Religion is only a by-word, a Sunday dress to be put on when attending the church and not to act up to it every moment of our life. Indeed in the last century many religious movements were set on foot, but they have not been able to solve the great problem of the age *viz.*, to establish faith in a living God. The religious movements of the modern age only point to the fact that the world is tired of materialism, which cannot give true happiness. These movements are only different expressions of a yearning of the soul for a Higher Truth and in fact they are paving the way for a great spiritual revolution.

What then can change this materialistic spirit, the source of all the evils of this age? There is one and only one thing that can offer a solution and that is a true religion, a religion that can establish perfect faith in an Almighty, Omniscient, Loving and Living God, who sees us, who hears us and who speaks even in this world, and in this life. Unclouded faith in such a God will remove all darkness, and offer the solution of all the problems of this age.

The Universal Providence supplies a thing whenever there is a dire necessity for it. He supplies not only the physical necessaries of man but is even more mindful of his spiritual requirements. This is an age of spiritual dryness. Every thinking man feels it. Hence there is a cry for spirituality all over the world. This cry of the world cannot go in vain. As in ages gone by God

sent prophets to renew the faith of men by their example, teachings, and showing unmistakable signs, so in this age He raised a prophet, to revive faith in Him. He was Ahmad of Qadian in the Punjab in India. His birth, life, and death were all full of wonderful signs. In him was fulfilled the prophecies of the various ancient religions about the advent of a saviour in the last days. He preached for more than a quarter of a century and gathered some four hundred thousand men round him from all communities. He taught that the tests of a true religion are—

(1) That it should be simple, and practical, that it should give the highest ideal of life and all its laws must be based on the nature of man and such that they can be explained by reason.

(2) That just as a scientific hypothesis sometimes appears reasonable but when experimented upon, it fails, so a religion may apparently appeal to reason but may not lead to God.

Hence the religion which besides satisfying the conditions of reason can lead man to God, *i.e.*, can enable man to realise God in this world is the true religion. In fact this is the best criterion of a true religion. A man's faith in God cannot be perfect unless he sees signs, unless he is sure that God is not an object of imagination but speaks even in these days as He spoke to the prophets of old. By study of nature with the help of reason a man can go so far as to say "There ought to be a God;" but until he realises Him in his own life, until he sees heavenly signs, or hears the voice of God, he cannot say "There *is* a God." Until man reaches this condition of certainty of faith in the existence of God he cannot shake off his impurities. In fact want of faith in God is the root of all social evils and the cause of all human misery. Ahmad the Promised Messiah claimed to be a recipient of Divine revelation and in order to prove the truth of his claim he made hundreds of prophecies which were wonderfully fulfilled. There are many of his prophecies for the present time and for the time to come. In October, 1906, he published the following prophecy in the *Review of Religions* :—

"Bear in mind that Almighty God has informed me of earthquakes in genaral. Know it for certain, then, that as eartequakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of

which will be so severe that destruction wrought by them will be unparallelled in the history of the world and will remind men of the destruction of the Judgment day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of a horrible nature from earth as well as heaven will come upon men so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves, what was going to happen? Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All these will be wrought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world. Had I not come these calamities would have also been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says 'Punishment is not sent upon a people until a messenger is raised.'

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe, art not safe, nor thou O Asia! And ye that dwell in Islands! no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that the time is not distant. I strove hard to gather men under the protection of God but it is necessary that the writing of Fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath.

REPENT THAT MERCY MAY BE SHOWN TO YOU.

He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

How wonderfully this grand prophecy has been fulfilled! Think, for instance, of the terrible upheaval of the 20th December, 1908, which wiped out of existence the towns of Messina and Reggio de Calabria. Of this earthquake the *Pioneer* rightly remarked: "An unparalleled one, and as it has no precedent in magnitude, neither it is likely to have any sequel." But the recent earthquake in Italy has surpassed all others in its destructiveness. A telegram from Rome dated the 15th January says: "King Victor Emmanuel who has visited all the earthquakes during his time, declares that this surpasses all, even Messina, as only three per cent. of the population of Avazzano are alive. The violence of the earthquake is unprecedented."

Now, O world! open your eyes and see how terribly the word of God has been fulfilled. "I see cities falling down and I find inhabited places in ruin." How dreadful these words are! How terrible is their fulfilment! Another telegram of the same date says: "No organisation can possibly cope with the rescue work in connection with the earthquake. The suffering is worse than anything described in Dante."

"It is now believed that only 100 out of 8,000 inhabitants of Avazzano survived.....The area affected by the earthquake on Wednesday morning was greater than was at first believed. It extended from the Swiss and Austrian ntiers to the south of Italy. Eighteen small towns in the neighbourhood of Lake Fucino near Avazzano, 40 miles east of Rome, which formed the centre of the disturbance, were razed to the groued while 20 more neighbouring towns were damaged."

A later telegram from Rome, dated 17th January, says :—

"The latest estimates place the number of persons killed by the earthquake at 30,000 in Abrnzzi province alone. The violence of the shock was unprecedented. While a carter was passing along the road, a house 30 feet high was hurled upon him from a distance of 50 yards, burying him with his horse and cart. Avazzano was ground to powder as if it had passed through a machine."

Again look to the great political earthquake which is shaking the greatest powers of the world to their very foundations! "Death will make such havoc that streams of blood will flow. In fact so great will be the destruction on the earth's surface as the world has not witnessed before." And why all this misery? The prophecy itself says, "All this will be brought about because men have forsaken God and with all their heart and all their soul are bent low upon the world."

Take heed O Mammon-worshipping materialistic world! "Repent that mercy may be shown to you." This is only the beginning, more is yet coming! The very God who put these words in the mouth of Ahmad declared that he is His Messenger and if the world does not believe him it will suffer untold calamities. Thus says the word of God "A warner came into the world, but the world accepted him not; God, however, will accept him, and will show his truth by mighty attacks."

O ye people! you have yet time. Repent that ye may be saved. Ah! God has sent His prophet as a mercy to you, but if you will not accept him, know it for certain that God is All-powerful, He will purge this world of all impurities. He says "Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in islands! No self-made deity can protect you on that day!"

Notes on Hell.

(By Maulvi Ghulam Muhammad Khan, B.A.)

THE REVELATION OF A MYSTERY.

"Nineteen Officers of the Jail."

وما ادريك ما سقر ... عليها تسعة عشر -

While studying the Punjab Jail Manual and its diverse chapters on the 19th of January 1915, my attention was suddenly drawn to the description of hell in the Holy Quran, specially to that portion of Sura المدثر (lxxiv), where it is said ساصليه سقر وما ادريك ما سقر ..... عليها تسعة عشر "We will soon send him to Hell and dost thou know what Hell is..... ...There are nineteen guardians over it." This description, particularly the last verse, *viz.*, عليها تسعة عشر "there are nineteen guardians over it," has been disturbing the mind of many a reader, because human nature is generally very inquisitive and any number of Hell gua dians might have aroused his curiosity, specially nineteen which is odd among the odds. As this verse had excited my curiosity many a time, when I came to the Chapter VI of the Jail Manual styled "Jail Officers," in order to satisfy my own whim, I began to count the Jail Officers, one by one, and to my great satisfaction found that the number exactly came up to odd nineteen, neither more nor less. They are given as below:—

1. The Inspector-General of Prisons.
2. The Superintendent of Jail.
3. The Deputy Superintendent of Jail.
4. The Jailor.
5. The Deputy Jailor.
6. The Assistant Jailor.
7. The Chief Head Warder.
8. The Head Warder.
9. The Warder.
10. The European Warder.
11. The Female Warder.

12. The Convict Warder.
13. The Medical Officer.
14. The Medical Subordinate.
15. The Compounder.
16. The Convict Overseer.
17. The Convict Watchman.
18. The Gate-keeper.
19. The Public Executioner or Hangman, one of the شداد "
"غلاظ.

وما یعلم جنود ربک الا ھو وما ھی الا ذکری للبشر

All this led to the revelation of the mystery hidden under the verse and revealed to me the meaning of the verse علیھا تسعۃ عشر which I will never fail to communicate to my Muhammadan brethren who may be fond of studying the Holy Quran with deep deliberation and keen insight in these days of apathy and disregard.

THE REMISSION SYSTEM IN JAILS.

"A Consolation."

The promised Messiah, may peace and blessings of God be upon him, used to compare Hell to Jail and make the people understand that they were not to be condemned to perpetual hell-fire. Those who were to go to Hell had only to suffer for a certain period and then to come out of it as Hell was only a place for correction. It was only a purgatory where people were to be purged of their sins. In proof of the above statement Ahmad used to quote the following words of the Holy Prophet :—

یاتی علی جھنم زمان لیس فیھا احد و نسیم الصباء تحرک ابوابھا

"A time will come on hell when there will be no one in it and the breeze of morning will shake its doors". The idea of perpetual hell-fire which seems to be preposterous and repelling to human nature will soon be dispelled from the mind of the reader if he care to read paras. 635 and 636 of the Jail Manual (produced at the end) and think of the remission system current in worldly jails. When such leniency is practised in worldly jails and grace shown

to prisoners on score of good conduct and industry, will not God, who is the Lord of Mercy, show kindness and regard to His creatures suffering from Hell-fire. Be of good cheer, sad and down-trodden souls, and never despair of the favours of your Lord whose mercy knows no bounds رحمتی وسعت کل شی "My mercy exceedeth all bounds," so sayeth the Lord.

Extract from the Punjab Jail Report, Chapter XX.

Scale of award of Remission.—635. Ordinary remission shall be awarded on the following scale:—

(a) One day per month for thoroughly good conduct and scrupulous attention to all Prison Regulations.

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

The Ahmadiyya Movement AND Ahmad's Place among the Prophets—IV.

Though the Ahmadiyya movement is essentially a religious movement, many social reforms have also been carried out under its auspices. In the first place, the position of woman has been elevated, and we have been awakened to a consciousness of our many duties to the fair members of our society. One of the glorious achievements of Islam is the emancipation of woman from the thraldom of ages. Those who are well acquainted with the teachings of Islam know that a woman, at the very moment of her admission into Islam, acquires certain rights and privileges which she had never known before. In the Holy Quran there are passages where women are carefully linked with men as co-sharers of divine blessings. The Holy Prophet of Islam was known all his life as the champion of the weaker sex. Even his plural marriages, which have given to many ignorant critics a handle for attack, breathe a noble spirit of chivalry inasmuch as they were contracted when the Prophet was past the age of fifty, and with the object of either conciliating disaffected tribes or sheltering the distressed. In Islamic jurisprudence rights of woman form a very interesting chapter, and one cannot help admiring the sedulous care with which the jurists have made provisions for the safeguarding of woman's rights against the encroachments of greedy avarice. But it is painful to observe that in certain countries these beneficent laws are little more than a dead letter. Through tyranny of custom, some of the rights are absolutely

denied to women, and, what is worse, women are not capable of exercising their rights even if they would. Ahmad made elevation of woman's position one of his cardinal teachings, and throughout his career he enforced respect for, and kindness to, women on his followers.

In India as in other parts of Islamic world, many social evils are eating into the vitals of the Muslim community. The extreme *purda* system of the East is responsible for a host of evils just as the absolute abolition of the veil has shattered the happiness of many a home in the Islamic territories of the West. Marriages have become a very costly affair. Many useless ceremonies have, through force of custom, become the necessary factors of marriage, so much so that omission of any part of these ceremonies exposes one to public ridicule and sometimes to social ostracism. Many families have been ruined on account of the financial drain caused by several marriages, while many a rich man has turned a pauper in going to observe the numerous social customs. The illiterate masses religiously adhere to these customs as if they have the sanction of the Holy Quran behind them; while many educated Muslims permit these customs to be observed, sometimes against their conscience, with a view either to respect the susceptibilities of the female members of their houses or to keep up the family prestige. The teachings of Ahmad were directed against these cumbersome ceremonies; and so powerful has been the effect of these teachings combined with his personal example that the time-honoured customs are fast disappearing, and marriages are being gradually reduced to their original simplicity. But customs in every country have a tendency to reassert themselves whenever they find a suitable opportunity. Sufficient care has to be taken that, amid our zeal for religious reforms, we may not ignore the social side of the Ahmadiyya movement.

It is admitted by all that the question of social reforms is bound up with female education. It is highly gratifying to observe that female education has never escaped the attention of the founder of the Ahmadiyya movement and his successors. A religious reformer as Ahmad was, the cause of religious education of our women was close to his heart. Like men, women have always

been given the benefit of lectures on the Holy Quran at Qadian. The first successor of Ahmad, Maulvi Haji Hakim Nuruddin, whose life was one long course of the service of the Holy Quran,—which sacred book was, one might say, his food, raiment, and sustaining breath—was never tired of enjoining upon his followers the supreme necessity of imparting moral and religious education to women. He used to ascribe his own knowledge of the Quran and whatsoever qualities he possessed to the influence of his mother. Amid his manifold activities he found time every day to teach Quran to large numbers of women. A very striking feature of the Ahmadiyya Conference which was held in the last Xmas week at Qadian was the inauguration of the Ladies' Conference which was attended by more than 500 Muslim ladies. The want of female educational institution is being keenly felt at Qadian, and let us hope that measures will soon be taken to found a respectable seminary for the education of the female members of our community.

Our estimation of the Ahmadiyya movement will remain incomplete if we do not take into account the political influence which the movement has exercised in India and abroad. The Muslims have, strangely enough, erroneously believed that a Mahdi would appear in the last ages whose advent will be marked by rapine and huge carnage. It has been the belief of the large majority of the Muslims, contrary to the positive injunction of the Quran that "there shall be no compulsion in religion," that the Mahdi will carry sword and fire into every country, and sweep off the infidels from the surface of the earth so that the whole world will be peopled by Muslims alone. Such a belief has, it is needless to say, engendered a fatal spirit of *ghaziism* which has been responsible for many human lives lost n many parts of the world. It has pandered to the selfish ambitions of many a "Mad Mullah," who, assuming the honoured title of the Mahdi, has struck terror into the hearts of millions of men, and has caused endless trouble to peaceful governments. It is no wonder then that when Ahmad declared himself a Mahdi, he was looked upon with eyes of suspicion by the authorities in power. And the opponents of Ahmad, finding here a suitable opportunity, spared no pains to

poison the ears of the Government against him. Their quarrel with Ahmad was based on his exposition of the doctrine of *Jehad*, he having expressed his conviction, supported by the authority of the Quran and the traditions, that it was *unlawful* to wage war on non-Moslems so long as the Moslems enjoyed freedom of religious practices and belief. It was however soon found out that Ahmad was in the right, and that his exposition of the doctrine of *jehad*, far from being a menace to peace and order, was so helpful to the government established by law. The clouds of suspicion soon disappeared, and Ahmad's movement was acknowledged to have great potential power for good, even from the political standpoint. Thus in 1900 Sir F. Cunningham, then Commissioner and Superintendent, Peshawar Division, wrote to the founder of the Ahmadiyya movement: —"So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your *Risala* and *Fatwa* widely distributed in Frontier districts."

Thus we find that the attitude of the Ahmadiyya community towards the Government in power is loyal and friendly in the extreme. The bold and true exposition of the doctrines of Islam so far as they relate to religious wars, and the correct interpretation of the prophecies about the advent of the peaceful Mahdi who "would abolish the wars" (يضع الحرب) are in themselves a great service rendered to the Government, besides giving them a clear idea of the principle that governs and underlies the entire scheme. And it is a patent fact that in times of trouble and excitement the conduct of the Ahmadis as a community has been quite in accord with the principle and spirit of the movement. In 1898, when measures were taken for the suppression of plague, Ahmad rendered great assistance to the Government by clearing the air of mistrust and suspicion. When the Boer War broke out, prayer meetings were held for the victory of the British arms, and funds were raised in aid of the sufferers of the war.

The tradition of steadfast loyalty to the British throne, which is the proud privilege of the Ahmadiyya movement, has remained unsullied and unimpaired till the present moment. And its loyalty is as sincere as it is enlightened ; for it springs from a consciousness that religious freedom is the birthright of every cilizen of the British empire and that the Ahmadiyya propaganda could not have been carried on in any land governed by Muslim power. Ahmad was never tired of dwelling on the blessings of the British rule to which his entire movement owed its development and on the continuance of which depended its fulure success. The present European War has offered a good opportunity to show the attitude of the Ahmadiyya community to the Bitish Government. When the war broke out the present caliph of the Ahmadiyya society—the worthy son of the worthy father, the promised Messiah—published an appeal to his followers in which he wrote these remarkable words :—

" I do not think there is a single individual in Ahmadiyya community who does not know of the writings about loyalty to the British throne which the promised Messiah, peace and blessings of God be upon him, published from time to time. He did not write a single book or pamphlet in which he did not exhort his followers to be loyal to the Government, and he never addressed any public meeting in which he did not express his gratitude to the Government for the blessings it has confered upon this country. Nor is this all that he did to make his followers faithful to the British Raj : but by laying down the condition of keeping aloof from all sorts of rebellion as one of the conditions of entering into his discipleship, he gave the matter such an importance that without submitting to it an Ahmadi cannot be an Ahmadi. Besides this, humanity requires that we be grateful to the Government for the blessings we anjoy under it and help it in its hour of need. So it is our duty both as Ahmadis and as Muslims to render help to our benign Government in all possible ways ; and whoever leaves the side of loyalty to the British Government at this time is not an Ahmadi in the eye of Allah, as he does not follow the condition of discipleship."

Again, when the difficulty of the situation was aggravated by Turkey's ranging herself on the side of our enemies, the Leader

of the Ahmadiyya community issued a fresh manifesto where he boldly exposed the fully of the Ottoman chauvinists in plunging Turkey into the war, and urged his followers to remain firm and tranquil amid the excitement of the hour and to be ever ready with their resources to give every possible assistance to the Government.

It is exceedingly fortunate that in the person of the present young caliph, the Ahmadiyya community have found a leader who is zealous in the cause of carrying out the reforms on the lines indicated by his worthy father. He has recently inaugurated many enterprises which, though of small beginnings at present, will in time yield a rich harvest. Among these we may mention the foundation of a seminary where the future missionaries of Islam will receive a regular and systematic training. Then we have the great work of the preparation of annotated translation of the Holy Quran. The society for the propagation of Islam has recieved a fresh impetus, while the English school and the Arabic Madrassah have been placed on a stable and satisfactory footing. Besides, a scheme for the establishment of a college at Qadian is engaging the attention of a strong committee appointed for the purpose.

And yet these do not exhaust the many useful works started by the movement. It must however be remembered that the movement is first and foremost a religious one, and, as a matter of course, its many-sided activities have to be, as they actually are, subordinated to Religion. The purposes of the educational institutions is to prepare a band of young men who would be healthy, upright, and thoroughly reliable—who would be, in a word, true Muslims and good citizens of the empire.

The Ahmadiyya movement was the seed sown by Ahmad. It was his good fortune to see it grow into a young plant even in his life-time,—a plant which was watered by the blood of the martyrs like Sahibzada Abdul Latif and Maulvi Abdur Rahman of Afghanistan. It has certainly not yet grown into a spreading tree, but it is bound to grow if it is a divine institution. And when it does grow, many a wearied traveller " will come from every deep defile, on foot and every fleet camel " and stand as a witness to the truth of Ahmad, the Prophet and Apostle of God.

We conclude the present series of papers by giving an imperfect rendering of one of the most beautiful poems of Ahmad :—

"Gifted as I have been with a light to lead the Christian people, I have received the name of the Son of Mary in the fitness of things.

"I shine like the moon and I glare even as the orb of the sun. Blind are they who refuse to accept me.

"O seekers after truth ! listen to the voice from the Unseen—In every land sins and evils call forth a Reformer !

True I am : for I come even from my Master on high and bring with me many signs. Hundred doors of wisdom nnd guidance have been thrown open unto me.

"The heaven raineth down signs and the earth cries out—'Time, time.' Both of these stand as witnesses to the truth of my claims."

M. ATAUR RAHMAN.

RAJSHAHI, BENGAL.

The Holy Prophet in the Bible—II.

In a previous issue, we referred to the prophecy of Mose relating to the advent of a prophet from among the brethren of Israel and showed that every word of the said prediction clearly pointed to the Holy Prophet of Arabia (may peace and the blessings of God be upon him) as the promised prophet. Now we refer the reader to another prophecy of Moses which speaks of the appearance of a prophet from among the children of Hagar, coming with ten thousands of saints and having in his hand a fiery law for them. The prophecy runs thus:—

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." (Deuteronomy xxxiii, 2, 3).

In the foregoing words reference is made to the appearance of three prominent Messengers of God. The appearance of Moses is referred to in the words: "The Lord came from Sinai, that of Jesus in the words "And rose up from Seir unto them," while the advent of the Holy Prophet of Arabia, may peace and the blessings of God be upon him, is foretold in the words "He shined forth from Mount Paran." Literally speaking, God, being infinite, appeared neither on Mount Sinai, nor Seir, nor Paran; it is really the appearance of His glory through His messengers that is figuratively spoken of as the appearance of God.

Sinai was the place where God revealed Himself to Moses, hence the words: "The Lord came from Sinai," but the verse speaks not of one, but of three different appearances. He revealed His glory three times. The first of these appearances took place in the days of Moses and has been spoken of as the coming of the Lord from Sinai: the second in the days of Jesus and has been referred to as the rising up of the Lord from Seir; and the third in the days of the Holy Prophet, may peace and the blessings of

God be upon him, and has been described as the shining forth of the Lord from Mount Paran. That the above prophecy relates to the son of Ishmael becomes apparent from the following verses of Genesis xxi. The writer of Genesis says :—

"And Abraham rose up early in the morning, and took bread, and a bottle of water; and gave it unto Hagar, putting it on her shoulder, and the child and sent her away; and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, let me not see the death of the child. And she sat over against him, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her what aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became archer. And dwelt in the wilderness of Paran." (Genesis xxi, 12—14.) Here we are told that Ishmael, son of Abrham, dwelt in the wilderness of Paran and that God promised Hagar that He would make Ishmael a great nation. Did God fulfil this promise? Yes, He did. And this promise was made not only to Hagar but also to Abraham. God said to him :—"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (xvii, 20.) God fulfilled t is promise and made Ishmael a great nation. It was this nation, among whom, in accordance with Deuteronomy xviii, 18, God raised a prophet, thus fulfilling the words which said "He shined forth from Mount Paran." The nation among whom he appeared had been claiming from times immemorial to be the children of Ishmael. They still commemorated the hurrying to and fro of Hagar in search of water for her thirsty child, by running between Safa and Marwa. They had the very 'well of water,' Zemzem, to which reference is made in Genesis xxi, 19.

Owing to the lapse of time it had become choked up with sand and had remained so for so long a time that even the site of it had become unknown and it was after a diligent search that Abd-al-Muttalib, uncle of the Holy Prophet, was able to discover it. They had among them the Kaaba, which they called Bait-ullah which is the same as Beth-el. (Genesis xii, 8, and xiii, 3.) All the nation had been asserting unanimously and from times immemorial that they were the children of Ishmael and Hagar, that the valley of Mecca was the place where Abraham had left his wife Hagar and his son Ishmael, that Safa and Marwa were the two hills between which Hagar had paced hurriedly in search of water and that Zemzem was the well from which Hagar had filled her bottle with water which she gave to the lad to drink. This belief of theirs was so ancient and so universal that it will be utterly unreasonable on our part to reject it as unfounded. Though they had come to worship many gods, yet they believed in the God of Abraham whom they called Allah and whom they put above all other deities. Their religious ceremonies, which had come down from old times, were not only monotheistic but many of them were designed to perpetuate the memory of incidents connected with the life of Hagar, Ishmael and Abraham. They still possessed holy relics belonging to Ishmael. When we take all these facts into consideration, we are forced to the conclusion that the valley of Mecca was the wilderness of Paran where Ishmael lived. I think it will not be out of place to mention here that between Mecca and Medina is a station named Wadi Fatima. There if you ask even the children that sell flowers "Whence have you brought these flowers?" they will reply من برية فا ر ا ن "From the desert of Faran."

The Bait-ullah (or Beth-el) is a standing monument of Abraham and Ishmael. When the Holy Prophet made his appearance the whole of Arabia was idolatrous, so much so that the gods of the people had found a place even in the sacred Kaaba. Yet Kaaba was not a temple for idols, it was the temple of Allah. It was still known by its ancient name Bait-ullah or Beth-el.

Though the whole country had now become idolatrous, yet the ceremonies connected with this house that had come down from ancient times were not idolatrous but were meant to glorify

the one God of Abraham. Consider for instance the words which the pilgrims to the Beth-el repeated aloud every year. These words were :

لبيك لبيك اللهم لبيك لا شريك لك لبيك ان الحمد والنعمة لك والملك لا شريك لك

"Here I am, (to worship thee) my Lord, here I am, thou hast no partner, here I am (to worship thee), verily praise and glory belong to thee and kingdom too ; thou hast no partner."

These words which were meant to perpetuate the belief in one God and which cut at the very root of idolatry and the setting up of other gods with God had come down, so the whole of Arabia believed, from the time of Abraham and certainly could not come from any other source. The celebration of the unity of God in such a characteristic way by the Arabs, otherwise sunk in the grossest form of idolatry, was surely a strong corroboration of the universal belief that the rites of the pilgrimage had been handed down to posterity by Abraham. It is curious that the Bible also, while speaking of the journeys of Abraham to Beth-el in the south, states that Abraham "called upon the name of the Lord." Abraham made two journeys to Beth-el and both times the author of Genesis has taken care to mention that Abraham "called upon the name of the Lord." This is exactly what the pilgrims to Mecca do every year and what they have been doing from times out of memory. It is sometimes alleged that the rites of the pilgrimage to Mecca are of an idolatrous character, But nothing can be farther from truth. I have already quoted the words which the pilgrims repeat aloud at the time of pilgrimage. Are they idolatrous. Certainly not. On the other hand, they are calculated to cut at the root of idolatry. Similarly other rites of the pilgrimage cannot be said to be idolatrous because we meet with their parallels in the Bible.

Take for instance the injunction to remain holy and to abstain from shaving the hair until the pilgrimage is performed. A parallel to this is to be found in the law of the Nazarites as given in Numbers, vi, 5 : "And the Lord spake unto Moses, saying ; speak unto the children of Israel and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord :.....All the days of the vow of his separation there shall no razor come upon his

head: until the days be fulfilled in which he separateth himself unto the Lord, he shall be holy and shall let the locks of his hair grow."

Next comes the encompassing of the House of God by the pilgrim. That this practice is not idolatrous but is just what a passionate lover of the one God will do is apparent from Psalm xxvi. David says:

"I will wash mine hands in innocency: so will I compass thine altar, O Lord: That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth."

The foregoing words of David are a true description of what a pilgrim to Kaaba does. Thus the practice is not idolatrous, but a symbol of the passinate love which every true Muslim must bear towards God. Such a holy practice could have been introduced only by a great lover of God under the guidance of divine revelation, and who else he could be if he was not Abraham?

To be continued.

The Earthquake in Italy.

HARROWING SCENES AT AVEZZANO.

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe, and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which will be so severe that destruction wrought by them will be unparalleled in the history of the world and will remind men of the destruction of the Judgment Day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places would be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited..... The days are near, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the Earth. Do you think you can be saved by your own plans? That cannot be. Thou, O Europe, art not safe, nor thou O Asia! I see cities falling down and I find inhabited places in ruin.....Let him who has ears, hear that the time is not distant." (For the full text of this prophecy of the promised Messiah, see the *Review of Religions* for October, 1906)."

Reuter's telegrams about the war and other calamities bear daily testimony to the truth of the above prophecy. The following extract from the *Pioneer* of February 17, 1915, is another sad commentary on the above prediction:—

A distressing account, says the Allahabad Daily, of the devastation caused by the earthquake in Italy, is given by a special correspondent of the *Daily Telegraph* in Rome who declares that during three months of war in Belgium he saw less suffering and horror than he witnessed in a few hours in the Avezzano region on the 16th and 17th January. Describ-

ing his journey from Rome to the stricken district, he says he travelled by motorcar to Tivoli, forty kilometres out, where he got a place on a military train packed with Bersaglieri soldiers, who arrived at midnight and moved so slowly that at daylight they were still many miles from their destination.

About seven in the morning (he continues) we met the first train consisting half of coaches and half freight cars, filled with wounded at a station called Sante Marie. Everywhere on the floors and on benches lay wounded men, women and children, especially the latter; most of them were only half dressed and their faces had a terrible ashen-grey colour which was made more pronounced by the blood colour of the cuts and open wounds, which most of them had suffered. Some of the victims' faces, even their lips, were absolutely blue.

Stretchers there were none, so they were all placed side by side on the floor of the cars, some of them on blankets, others on straw. The men were groaning, the women and children crying. A number of men and women were running from coach to coach and from car to car searching, asking, calling names and trying to get a word about their relatives. The same scenes were repeated at every station. Hundreds of refugees who had escaped injury were sitting along the tracks, with the scanty luggage they had been able to save from the wreck, lamenting and mourning either the loss of a few belongings or, as in most cases, a near and dear relative.

At Arsoli two coaches were added to our train with relatives and friends who had arrived there during the night, anxious to go out and find whether any members of their families had been injured or killed. The appalling, terrible spectacles during that trip will be indelibly imprinted on my mind; never have I seen so much human misery, suffering, agony.

King's Arrival.

At this station (Tagliacozzo) we had to wait for the Royal train to pass. After an hour the special, consisting of two mahogany coaches arrived. The King stood in the corridors while the train remained in the station for ten minutes. A large crowd gathered in front of the carriage, and the King looked at his

people and the people looked at their King; not a word was exchanged, not a cheer nor a smile was given. One woman held her wounded baby high up above the crowd for the King to see. The silence was absolutely uncanny.

Soon after leaving Tagliacozzo we entered into the stricken zone. Almost every house along the line lay in ruins. In many cases two walls had fallen, while the other two were still standing, giving the whole a cardhouse-like appearance. The numbers of wounded refugees sitting or lying along the tracks increased with every mile. Two women, one led by the other, came up to me. One of them, with large, open, round black eyes and a ghastly pale face, but unwounded, stood right in front of me and placed a hand on each of my shoulders. Leaning close to me she whispered in a sad, hollow voice several words, but I could not understand a single word she said. Thinking perhaps she wanted money, I offered her a piece but she shook her head and continued murmuring. I am afraid she had become mad.

At last, about two o'clock in the afternoon, twenty-two hours after we had left Rome and covered a distance of about seventy miles, we reached Avezzano, the centre of the stricken area. Avezzano was a prospering little city of about 15,000 inhabitants in the drained Fucino basin, a very fertile territory. The whole district, about thirty miles in circumference, was formerly a lake, one of the princes of Torlonia, an ancestor of the present dignitary, the deputy owner of the region, by a simple means having bored a hole through the mountain, so the legend goes, and drained the vast lake and made a fertile valley, at a cost of 60,000,000f. Large fields of almond trees and wheat surrounded the picturesque little villages. The mountain sides were grown over with vines. Such was the district which has been destroyed.

Rows of Wounded.

What a never-to-to-be-forgotten scene this first imprrssion of Avezzano presented! Wherever one looked the eye saw nothing but wounded—rows of them on improvised stretchers, on the platforms, between tracks, under quickly erected makeshift tents, in freight yards, coaches of wounded—nothing but wounded. A long, endless procession of soldiers, reaching as far

back as one could see, carrying stretchers, moved slowly towards the station. Hundreds of soldiers poured out of train fully armed with rifle and bayonet, but no spades were among them. Here and there at various villages we had picked up a number of workmen with pick and shovel.

The station doctor told me that since Wednesday morning he had been working alone with two assistants, tending over 600 wounded. The organisation seemed to leave a good deal to be desired.

The station building at Avezzano is one heap of ruins. A large iron balcony running along the front was twisted like scrap iron. The front wall had fallen outward right over the first track. In the long street leading from the station to the village proper every single house along the whole line was in ruins. In several places bricks were lying from 10 feet to 20 feet high in the middle of the streets. In front of several of them tents had been hastily erected out of a few poles and some sheets, blankets and carpets and under them whole families had taken shelter. They were offered shelter in Rome, but most of them refused persistently to leave the remains of their houses. In the village a number of men were busy digging and removing *débris*.

The doctor moved from ruin to ruin. Every time another body was discovered he examined it, and decided what was to be done. The wounded were carried to the station, the dead were lined along the roadside grass, while crying women, men and children were searching the mountains of bodies for relatives.

Dramatic Episode.

It was an indescribable scene. The most dramtic and stirring spectacle of all was enacted in one corner, where the houses had absolutelv tumbled down. Hearing a noise below the ruins we called over some workmen. Several people gathered. One man, who was bending close over the bricks called in a voice choked with passionate tears "Luigi, Luigi!" pausing each time for a few seconds to listen for a reply. Few of us who had gathered round had not our nerves at high tension between the calls—nay, the cries—of anxiety. The workmen dug among the stones and bricks, and continued calling at invervals, but in vain. No

sign came from below. The man, whose brother, wife and children were in the house at the time of the disaster, threw his arms round the neck of one of his friends and wept hysterically.

Wherever one looked one saw nothing but ruins and corpses and soldiers carrying wounded, but in the distance the snow-topped Mount Velino raised his summit against the sky line. The setting red January sun threw its last rays on the snow-white top of the mountain creating another of those nature paintings which if one should see it on a tableau would be condemned as unreal. It was unreal this lovely background to this scene of death and destruction,

A Striking Contrast.

At the station another spectacle of sad contrast was presented. On the second track stood the Royal train with the wonderful mahogany private car of the King upholstered in red plush. Surrounding it were countless numbers of crying sufferers on stretchers or on the ground. His Majesty's automobile had to be reloaded again on a special baggage car carried for that purpose and several soldiers were ordered to help. What an anomalous situation it was! That laxurious motor, and a few paces away a freight car filled with wounded lying on bare boards. I have seen during my stay with the Belgian army a train with wounded come in from the front; I have seen men terribly mutilated by shrapnel, but yet most of them had kept up their spirits; many of them even had smiles on their faces. Not so here. Between the scenes of war and those of an earthquake there can be no comparison.

These people here, with their ashen-grey faces cut in many places, their bloodshot eyes, their swollen limbs, their hands, arms, feet and legs crushed, made a picture of an inferno on earth. Yet only two days ago the warm, bright Italian sun sent its friendly rays on the peaceful, picturesque villages of the Fucino region, where to-day reigns only death, destruction, and misery. I have seen the result of heavy cannonading on Belgian villages. Heavy artillery often took days and days and many hundreds of projectiles to accomplish its work, while here a whole valley of picturesque villages and fertile fields, with 30,000 people, was destroyed in less

than thirty seconds. It only shewed me again that, with all our progress, with all our inventions, we human beings are after all, only small, insignificant puppets at the mercy of Nature's forces.

I found a little corner in a third class compartment on a train for wounded and refugees which left Avezzano about ten c'clock, and arrived in Rome at four o'clock this morning. This was my first earthquake experience. Pray God it may be my last.

News by the English mail, dated January 15, says :—

News comes in slowly from the stricken area in Italy but enough is known to show that the earthquake disaster was of great magnitude and very much wrose than the earlier reports gave one to believe. It is possible that the number of killed and injured may reach 90,000 or 100,000.

The Metropolitan's Lecture ON "Christianity and War."

A REVIEW.

It is necessary first of all to inquire into the causes which led to the inauguration of the above series of "lectures to the educated Indians." When this war broke out, all at once a voice cried out, whose voice it was we cannot say, that "Christianity had failed in its mission." To us the Moslems it had failed,—yes miserably failed, centuries ago. But this voice was a terrible one and had startled the world, and even the Christians began to ask themselves whether it was not true. May we not attribute this voice to that Supreme Being whose voice makes no noise, and who in His Divine Providence decreed, "Truth is come, and falsehood is vanished: for falsehood is a thing which comes to naught" and the twenty feet high statue of St. Paul on the roof of St. John Lateran in Rome fell on the steps and was smashed to atoms. All these have become matters for the future historian to give his verdict upon. This voice, as we have said, was terrible in its nature as it was unique in its origin: it resounded and resounded from Pole to Pole until it was heard by every creature. It was then and not until then that priests and laymen began to write on the sebject; those ministers of the Gospels also who had so long condemned war as unchristian and a step downward to primitiveness, and who could not find any thing praiseworthy in Islam because it allowed its followers to save their lives by means of the sword, tried to justify this war from the Christian point of view, and warmly advocated it as very righteous and noble. Sermons were preached to fight with "purse and sword.' This was enough to shatter once for all the delicate fabric of Modern Christianity; and it was then that a host of lecturers came to the rescue of the "Church" and of the chain of lectures the above series of 'lectures to the educated Indians' is but a link. But this remedy proved to be the fatal poison which was given by mistake.

"Was there in this war seen the practical bankruptcy of Christianity?" Without hesitation we proceed to reply, yes there was. For more than 19 hundred years Christianity had stood as the champion of peace; the message of Christ to the world was represented to be one of peace and good will to men. But here we see whole Christendom in arms and divided in two camps. For six months Nine Christian nations have been fighting and waging a war of extermination on one another with grim resolution, carrying fire and destruction in the peaceful homes of industry; while others are standing ready armed looking for an opportunity to enter into the general struggle at a favourable moment.

Did not this war show the utter failure of Christianity? Yes it failed and that also miserably in its mission. (By Christianity I mean the religion now so called.) Christ had taught: "Love your enemies, do good to them which hate you." A noble teaching indeed: but what are we seeing here? Germany, the birth-place and the chief centre of Protestantism, is singing the Song of Hate against the sister powers which all profess to follow Jesus, the "Prince of Peace." In this war, we have seen not only the utter failure of Christianity but also, "its hopelessness in dealing with international problems." This is true, and unfortunately for it, it is very true. Christianity was never meant to be an international and universal religion by its Author. It was a local religion pure and simple. It was a theoretical and not practical religion. It was and is still subject to the Laws of Moses with very few exceptions. Christ himself said that he had come to gather the lost sheep of Israel. It cannot deal with a very simple international problem, and in this connection it will be interesting to know what Christ taught his followers: "Resist not evil but whosoever shall smite thee on thy right cheek turn to him the other also:' "if any man will take away thy coat, let him have thy cloke also." Having regard to this teaching which is written in a Book believed to be inspired by God, and not "a mere scrap of paper," the Belgian King when he was first asked to give a portion of his land for the use of the Kaiser's soldiers, ought to have handed over to Germany his whole kingdom. Or when the Germans took half of Poland the Tsar ought to have handed over

to his German neighbours "all the Russias." Thus we see that Christianity as a Religion cannot control international problems.

"Was this war then the proof of the failure of Christianity ?' Yes it was. The message of Christ was not to the world but to the Israelites. His mission was for them alone. It does not give hope of salvation to the non-Israelites, vide Matt. x, 5 and 6 ; xv. 24. To speak the truth there, has been no Christianity in this world since Islam appeared ; it is now simply a name given to 'social conventions plus materialism." And it is this religion which has failed. I remember that once a professor of English had remarked in his class when explaining a certain passage in some text book : "Christianity is a name given to the teachings of Christ, Greek civilisation and philosophy combined with European superstitions." Let the Christian say what he thinks of this. In this war we find that all the laws of "Christian morality" have been disregarded and men have returned to savagery. Places of worship have been wantonly destroyed and women and children have been ruthlessly massacred. What ! are not all these the significant signs of failure ?

The Metropolitan has at last admitted the truth : "That sthere have been failures, hideous failures, most intolerable failures omewhere, I admit and recognise in the clearest way possible." This is too much admission for the Metropolitan, and is in itself a significant sign—let us say "move" towards decay. But the "Somewhere" must be read with some grains of salt. Why limit it by "Somewhere": there have been failures, yes signal failures, all the world over. This much was enough for him ; more than this he could not admit. That Materialism had succeeded Christianity he admits in these terms :—"Also I recognise only too palpably the presence of a considerable spirit of commercial gain, the spirit of greed, of selfishness often breaking out into acts of wanton aggression." This has pained him very much, but then he finds his consolation by asking ; "Of what nation in the whole world would that not be true ?" Without blushing let us reply that of the Muslims alone in the whole world that would not be true. For close upon fourteen hundred years Islam has defied all outside influence. Even in this hard

time of competition has Islam alone of all the religions defied the subtle influence of that beautiful Demon, Materialism. From the busiest minister of state down to the humblest man in the street, amidst the toils and struggle of life to procure wealth, the Moslem finds time to pour out his heart to his Creator at least five times a day. He alone has that splendid moral courage in the month of Ramazan to refuse all luxuries in spite of many temptations. The humblest beggar can take pride in the fact that he had rubbed shoulders with the greatest man. The greatest magnate runs bare-footed and bare-headed in the streets of the Holy place, covered by a blanket only, the veritable image of Resignation to God and Contentment. Of all, a Muslim alone has the strength of mind to say, when deprived even of what he loves most: "It came from God, and to God has it returned," and look cheerful, Do you find Materialism in these? This, in short, is the life of a Moslem. There are traitors in Islam, yes there is no denying the fact. But the truth remains that their number is infinitesimal and they are also true to Islam in spirit though not in body. So to the eternal glory of Islam let it be written down that of all the religions of the world Islam alone has successfully resisted the influence of time, and this in itself is one of the greatest living miracles of its truth and Divine Origin.

To make amends for so candid a confession of the failure of Christianity, he adds: "We are witnessing the bankruptcy and the failure of a practical, unchristian diplomacy, not of Christianity." This may be some consolation to the Christians, but the truth remains unrefuted. In what is the failure of Christianity? Undoubtedly in the moral condition of its followers. Has not this then suffered? To examine this we will have to look back to the wars of the recent years. The marauding expedition of Italy to Tripoly is yet fresh in our memory. The events of the last Balkan war are also not forgotten. Inoffensive persons were recklessly killed and driven from their homes simply because they happened to be Moslems. Innocent women and children were nailed to crosses and put to unheard of cruelties. Our heirs stand on their ends when we read the accounts of French barbarities in Africa.

Has Christianity done anything to better the moral and spiritual condition of the depressed masses, the so-called criminal tribes and the African savages to convert whom millions of pounds are thrown away annually ? Has it weaned them from drink ? Has it stopped that vile and cursed traffic in human virtue called " white slave trade " ? On the contrary unfortunately for Christianity we have much reliable evidence that it has not. Christianity has failed to remove the feeling of inequality among the different races and colours. It has been carried even into the churches. The white does not like to kneel beside his black brother, the Brahmin convert fears to be touched by the Sudra, or the untouchable. Drinking far from being stopped is encouraged but too freely ; as wine figures so very prominently in one of the most important Christian ceremonials.

" Can it be right," asks the Metropolitan, " can it be Christ's will and teaching that man should fight," ? He says, no. But let us say, yes. Has he so soon forgotten what Christ had said : " I come not to send peace but a sword " " to set a man against his father." For 2,000 years the message of peace has been preached but can any Christian proudly point out a single period of peace in the history of Christianity ?

Somebody will say that in spite of all these it had successes. Yes undoubtedly. But to what are they due : to the cheap and easy Salvation. Its chief attraction was that Jesus had atoned for the sins of his followers. But let the Christians know that the so-called atonement of Jesus is a mere delusion.

M. D. BARMANIA,

7, TALTOKA LANE,
CALCUTTA.

The Bible and War.

A Christian writer in the *Pioneer* of February 6, 1915, writing in reply to another Christian, says :—

I would ask him, do any of the texts of the scripture which he has quoted really advocate the kind of 'peace' which we have in mind, namely, international peace, peace as opposed to war. Take for example, the text, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Surely it is individual and spiritual peace, and not international and material peace, which St. Paul had in mind when he wrote this. And so, I think, with the other texts. Moreover, there are not wanting in the Bible texts which on their face afford strong countenance to war. For instance—

"Think not that I am come to send peace on earth : I came not to send peace, but a sword." (Matt. 10 : 34.)

"With good advice make war." (Pro. 20 : 18.)

"The Lord is a man of war." (Ex. 15 : 3.)

"Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." (Ps. 144 : 1.)

But I have no desire to rely upon isolated texts. What I desire to draw atteution to are the facts (1) that Jesus is not recorded to have uttered a single sentence in definite condemnaion of international war, and (2) that whole books of the Bible are powerfully animated by the spirit of battle. The pacifist may rejoin that the Israelitish wars were righteous wars, waged in defence of goodness and virtue and humanity. The candid student of those wars may well be inclined to doubt this, and rather to hold them to be the aggressive wars of a virile and expanding nation.

Sayings and Doings of the Holy Prophet.

(*a*) *The excellence of truthfulness and the sin of lying.*

The Holy Prophet, may peace and the blessings of God be upon him, said, "Speaking the truth leads to virtue and virtue leads to heaven. Verily a man speaks the truth with the result that he is at last ranked by God among the Righteous. Lying, on the other hand, leads to sin, and sin leads to hell. Verily a man lies with the result that at last he is held as a liar by God."

(*b*) The Holy Prophet said, "There are three characteristics of a hypocrite. When he makes a statement, he tells a lie; when he makes a promise, he breaks it; and when he is entrusted with anything, he betrays his trust

(*c*) The Holy Prophet in one of his visions saw a man the corners of whose mouth were being rent asunder, and he was informed that this man was a liar who spoke lies which were reported from him and given a wide circulation and that he would continue to undergo this punishment to the day of resurrection.

(*d*) *Patience.*

The Holy Prophet said, "Nobody displays a greater endurance of the offensive language which he hears than God who hears men attributing to Him a son and who yet grants them health and sustains them."

(*e*) *The Holy Prophet's fear of God.*

Ayesha says, the Holy Prophet did something and permitted others to do the same but some of the people kept aloof from it. When the Holy Prophet heard of this, he delivered an address to the people. He first praised God and then said 'What sort of people are they who keep aloof from a thing which I do. By Allah, I have greater knowledge of God than they and have a greater fear of His displeasure."

(*f*) *Modesty of the Holy Prophet*:—

Abu Saeed Khadree says:—

The Holy Prophet was more modest than a maiden in her curtain. When he saw anything which he disliked, we knew it from his face.

(g) Calling one's brother kafir (unbeliever)

When a man says to his brother: 'O infidel,' then one or other of them becomes so (*i.e.* if the person who is addressed as infidel does not deserve the epithet then the epithet reverts to the person who called his brother infidel).

(h) Prohibition against suicide.

The Holy Prophet said: "Whoever swears by a faith other than Islam, lyingly, is as he says; and whoever kills himself with anything, will be punished therewith in hell-fire; and to curse a believer is like killing him; and to accuse him of infidelity, is like killing him."

(i) Prohibition against making prayers so long as to try the patience of the congregation.

(1) Ma'az son of Jabal used to offer his prayers with the Holy Prophet and then he came to his own people, and led their prayers, reciting sura Baqara (chapter ii). One of the people insteae of joining the congregation in the service said a short prayd, separately and went away. Ma'az hearing this said, the man was not a sincere Muslim. When the man heard this, he came to the Holy Prophet, may peace and the blessings of God be upon him and said, "We are a people who work with our own hands and irrigate the fields with our camels. Ma'az led the prayers yesterday, reciting the Baqara; so I stood aside and said my prayers separately, and he thought that I was a hypocrite." Then the Holy Prophet, may peace and blessings of God be upon him, said "O Ma'az, dost thou cause others to sin (repeating these words three times). Read short surahs like surahs Ashshams (xci) and Al-A'ala (lxxxvii)."

(2) A man came to the Holy Prophet and said, "I do not join the congregation in the morning prayer because the man who leads the service makes it very lengthy." The reporter says, he never saw the Holy Prophet more angry than he was on that day. He said: "O men, there are among you those who make others disgusted with prayers. So whichever of you leads the prayers, let him make them short, for there are in the congregation men who are old, and sick and those who have other duties to attend to."

(j) How to make amends for sins committed—

"When any one among you should swear, saying, I swear by

Lat and *Uzza* (names of gods), let him atone for this sin by saying, There is no god but Allah; and whoever says to his brother, 'Come, let us gamble,' let him atone for this sin by giving alms."

(k) Stray animals and what is picked up from ground—

A person asked the Holy Prophet (may peace and the blessings of God be upon him) about the money that is found lying on the ground. The Holy Prophet replied "Proclaim about it for one year, then make yourself familiar with the string and the purse and spend the money. If its owner comes, then pay the money to him." Then the man asked about a stray goat. The Holy Prophet said, "Take it, for it is either for thee, or for thy brother or for the wolf." Then the man asked whether he could also take a stray camel. The Holy Prophet was greatly displeased to hear this, his face turned red and he said "What concern hast thou with a stray camel? It has with it its foot and its stomach until its master finds it?"

(l) The Holy Prophet's night prayers.

The Holy Prophet, may peace and the blessings of God be upon him, had a small enclosure made for him of mats adjacent to his house to say his night prayers in. One night he entered the enclosure and began to say his prayers. As the mat-walls of the encolsure were not high enough, people saw him, and followed him in his prayers, standing in lines outside the enclosure. They, continued to do so for two or three nights. When the Holy Prophet, may peace and the blessings of God be upon him, saw this he one night did not come out. The people, after waiting for him, began to call him and knock at his door. The Holy Prophet came out and he was angry and he said: "You continued to follow me in my night prayers, until I feared lest they be made obligatory on you. So you should say your prayers at home; for the best of one's prayers are those which he says privately in his house, excepting the compulsory prayers which he must offer with the congregation in the mosque."

(m) True Strength—

Strong is not he who overthrows his opponent in a wrestling match, but strong is he who controls himself at the time of anger.

(n) Anger—

A man said to the Holy Prophet, may peace and the bless-

ings of God be upon him, 'Give me some instructions to follow.' The Holy Prophet said, "Control yourself at the time of anger." The man repeated his request many times and every time the reply was : "Control yourself at the time of anger."

(o) Modesty.

1. Omar reported that the Holy Prophet, on whom be peace and blessings of God, said, "Modesty always brings good" Bashir son of Kaab, said, "It is written in the *Hikmat* that there is dignity in modesty, and that there is peace in modesty." Omar said to him, (indignantly) "I report to you the words of the Holy Prophet and you quote to me your book."

2. Abdullah bin Omar says, the Holy Prophet, on whom be peace and blessings of God, passed by a man who was rebuking his brother for his modesty and was threatening to beat him if he did not give it up. The Holy Prophet said to him, "Let him alone, for modesty is a part of faith."

3. "When a person becomes immodest, then he does what he pleases," *i.e.*, immodesty emboldens one to commit every kind of evil.

(p) A simile for a believer.

Abdullah son of Omar says, "The Holy Prophet said a believer was like a green tree, the leaves of which fall not, nor are they broken. The people said, it was such and such tree ; I intended to say, it was the date tree, but being only a youth at that time, I did not speak out of modesty. The Holy Prophet said, the tree to which a believer bore resemblance was the date-tree. I spoke of this to my father (Omar) afterwards, who said, 'If you had spoken at that time, it would have given me unbounded pleasure.'"

(r) Facility in religion.

1. The Holy Prophet liked to make religion easy and light for the people. When the Holy Prophet sent two of his companions as missionaries to Yemen, he gave them the following directions :—

"Make religion easy and not difficult ; gladden men by good news and do not scare them away ; and obey each other."

2. Arzaq bin Rais says, we were sitting on the banks of a stream in Al-Ahwaz, when Abu Barza Al-Aslami came on horse-

back. He dismounted from his horse and began to say his prayers. While he was thus engaged his horse ran away. Seeing this he abandoned his prayers and followed the horse until he overtook it. Then he came back, tied the horse and said his prayers. One of us said to the people present there: "Look at this gentleman. He abandoned his prayers for the sake of his horse." Abu Bazra, hearing this remark, said, "No body ever found fault with me since I was separated from the Prophet of God. My destination was distant; if I had finished the prayers and let the horse go, I should not have reached my home till nightfall. I had lived in the company of the Holy Prophet and knew how he made religion easy."

(s) Intoxicating liquors.

Abu Moosa said, "O Prophet of God, I am in a land where people make a liquor of honey, which they call *bita* and a liquor of barley, which they call *Mizr*." The Holy Prophet replied, "Everything which intoxicates is unlawful."

(t) Character of the Holy Prophet.

1. Ayesha says, the Holy Prophet was never given a choice between two things but he chose the easier of the two, provided it was not a sin, but if it was a sin, no body kept himself as aloof from it as he did; and he never retaliated in any matter for his own sake, but when there was a question of the glory of Allah, he retaliated for Allah's sake,

2. Abu Huraira says, an Arab of the desert began to make water in the mosque and the people stood up to hinder him from doing so. The Holy Prophet said, "Leave him alone and when he has made water pour a bucket of water there, for verily ye are raised to make things easy for men and not to make them difficult."

3. Anas son of Malik says:—The Holy Prophet (on whom be peace and the blessings of God) mixed with us freely and spoke playfully with my younger brother, who was a small child.

(u) Qualities of a Muslim.

"A Believer," said the Holy Prophet, "is not stung twice from the same hole."

(v) Our duties to our guests.

1. Abdullah b. Omar says:—The Holy Prophet, on whom

be peace and the blessings of God, said to me, "Am I rightly informed that you pass the night in prayer and keep fast during the day?" I replied in the affirmative. He said, "Do no do so; both sleep and pray; and fast not all days, but fast on some days and break fast on others; for thy body has a claim on thee, and thy eye has a claim on thee, and thy guest has a claim on thee. and thy wife has a claim on thee. It is sufficient for thee to fast only three days in a month, for God grants a tenfold reward, and thus by fasting three days in every month one, as it were, fasts the whole of his life." I said, "I can fast longer than this." He replied "Then fast for three days in every week." I again said "I can fast longer even than this." "Then keep the fast of David, the Prophet of God." "What was the fast of the Prophet David?" inquired I. The Holy Prophet said, "He fasted every other day."

2. The Holy Prophet said, Whoever believes in Allah and the Last day should honour his guest. A guest should be specially treated for a day and a night; he should be entertained for three days and what is spent after this is charity. It is not lawful for a guest to inconvenience his host by his long stay.

3. "Whoever believes in Allah and the Last day, let him not injure his neighbour; whoever believes in Allah and the Last day, let him honour his guest; whoever believes in Allah and the Last day, let him be kind to his relations; and whoever believes in Allah and the Last day, let him say what is good or be silent."

(w) The Golden mean.

Abu Juhaifa says, The Holy Prophet, on whom be peace and the blessings of God, established brotherhood between Salman and Abud Darda. Salman visited Abud-Darda and found his wife dejected. He said to her, "What is the matter with thee?" She replied, "Thy brother Abud Darda has no desire for the things of the world." Then came Abud Darda and prepared food for Salman and said to him, "Have it, for I am keeping a fast." "By no means will I take it unless you sit with me," replied Salman. Then Abud Darda ate the food with Salman. When it was night, Abud Darda rose to say his all-night-long prayers (besides the compulsory night prayers). Salman said to him, "Go to bed" and he went to sleep, but after some time he again rose to say the night prayers

and again Salman bade him go to bed. In the latter part of the night, Salman said to him "Rise and say your prayers," and both said their prayers. Then Salman said to him, "You owe certain duties to your Lord, and certain duties to your own self, and certain duties to your wife; so give each one his due. In the morning Abud Darda came to the Prophet of God and told him what had happend and the Holy Prophet, peace and blessings of God be upon him, said, "Salman is right."

(x) Honouring the old —

Abdullah b. Sahl and Muhaisa b. Masood went to Khaibar and became separated from each other in the date trees. Abdullah was murdered. Abdur Rahman son of Sahl and Huwaisa and Muhaisa sons of Mas'ood came to the Holy Prophet and spoke to him about their deceased companian. Abdurrahman, who was the youngest of the party, began the conversation. The Holy Prophet said "Give honour to him who is older than you." Then they told him what had happened to their companion. The Holy Prophet said, "You will have a right to the blood-money if fifty of you swear that Abdullah was murdered by the Jews." They said, "None of us saw him being murdered." Then the Jews will get themselves absolved from paying the blood-money if fifty of them swear that he had not been murdered by the Jews," said the Holy Prophet. They replied, "O Prophet of God they are infidels, and will swear falsely." Then the Holy Prophet himself paid them the blood-money.

(y) Poetry—

1. The Holy Prophet said, 'There is sometimes wisdom in poetry."

2. The Holy Prophet once stumbled at a stone in walking and one of his fingers began to bleed. Then he addressed his finger in the following lines of poetry :—

هل انت اصبع دميت - وفى سبيل الله ما لقيت

"Thou art not but a finger which hast bled,

And it is in the way of God that thou hast suffered."

(z) The Holy Prophet's devotion to God—

The Holy Prophet said, the truest word that was ever spoken by a poet is the one which Labid spoke and which runs thus :—

الا كل شيى ما خلا الله باطل

"Beware ! everything beside Allah is vain."

Our National Salvation.

The Mussulman of Calcutta in its issue of the 12th February, has raised a very serious question, the vital question, on the answer of which hinges the regeneration of the Mussulmans. "What do we want?" is the question. Truly says *The Mussulman*, "Wealth is not the essential thing needed, education is not the essential thing needed, power is not the essential thing needed, position is not the essential thing needed, even inoffensive character is not the essential thing needed, in a people to improve their national lot....." Let us examine this statement and it will become clearer. There are many people even among highly educated men who think that all we want is wealth. "Give us wealth," they say, "and we will give you everything." They forget that money is like bricks. Bricks are no doubt needed to make a house but they cannot form themselves into a fine building. They are dead things. An engineer is the essential thing needed for constructing a fine building. If he has not bricks ready-made he can create bricks. Look into the history of the builders of nations. Were they rich men? Were their followers rich men? Moses was poor, and his followers were poor. Jesus was poor, and his followers were few, poor, and weak. Then look at the greatest and the most successful of the prophets, the real builders of nations, I mean the great Prophet of Arabia (peace and blessings of God be on him). He himself was an orphan, brought up by his poor relatives. Look at the beginning of his career. One man against the whole world! He had no wealth, no power, no education as people call it. Then look at the close of his career and again at the later period still. Afterwards the Muslims got wealth; that is a matter of history, I will not go into that now. But why are they poor now? When they lost the thing that made them wealthy, they lost their wealth too Then, again, look at the Jews, they are proverbially rich, but what is their condition after all? For centuries after centuries, a nation without home, without a place of safety, driven from one country to another and prosecuted all through? In India, our home, look at the Sowcars, the money-lending class,

and the Marwaries, are they the most advanced people? Thus it is clear that wealth is not the essential thing needed.

Then comes the question of education. I do not mean education in its highest and truest sense, but education as it is understood nowadays by the "educated people." In India almost all of those who are regarded as the leaders of thought laid the greatest stress on education. The Mussulmas have tried this method for about a quarter of a century. And now a sectiou of the people, though very small, claims to be educated. But what is the result? I do not go so far as my friend "The Mussulman" to say, "It is gensally known that a considerable section of those of our people who pass for being educated, live no better than animal lives, and how can it therefore be expected that the spread of education throughout the length and breadth of the country will bring about the millennium which all true patriots long for?" I say they are better than animals, their lives are not marked by that gross, shameless sensuality which characterised men of similar class a few generations ago. But what are they after all? The best of them may be described in the words of Wordsworth :—

"We must run glittering like streams,
Or we are undone"

This glittering-stream-like sort of existence is the be-all and end-all of their lives.

"Plain-living and high-thinking is no more."

A good position, social applause or at least a Government title is all that they long for. They will sacrifice anything for it. If they are not able to achieve it they are "undone." Their life may be summed up in the words "Do what you like, tell lies, sacrifice your conscience, do what you will to gain and maintain your position but only be decent," This 'position' is their god before which they will sacrifice anything.

There is another disease in the educated Muhammadans. They cry "Our community, O, our community!" They cry for their community while they forget their own souls. Their inner life is most undesirable, but they are very loud in professing their love for their community. Can the blind lead the blind? Can this sort of people save the community? Never. These 'edu-

cated people' are not only doing injustice to themselves but what is more, they are setting a very bad example to the younger generation, the hopes of the community.

This shallow and hollow life is the product of education. There is another class of our leaders who think that political power is the essential thing needed. "Give us self-government," they say, "and we will achieve everything." But why can they not achieve everything now? They have enough of liberty to achieve anything. Again, had we no political power? But why did we lose it? Well, Afghanistan is still independent, Turkey is still independent, but what are they doing? Power is a very great thing, no doubt, but power in the hands of undeserving men is not a blessing but a curse. Supposing that India becomes free to-day, do you think that the Indians can save it from foreign attacks? Can the Indians maintain the peace of the country? God is not like a foolish father who gives a knife to the baby, simply because it cries for it, to hurt its own self. Mankind has not yet reached such a stage that powerful nations will allow a weak people peacefully to work out its own salvation. Might is still right. Civilisation has not yet accepted a wider ideal than patriotism. Universal brotherhood is still a dream of the past. So we must take things at they are. As long as we are not sufficiently advanced we must live under the protection of some foreign Power and the Power under which we live is the best in the world now. So it is clear that political power will not help us much. The amount of liberty we have got is not small. We should see what use we are making of the freedom we enjoy and should not be impatient for what others enjoy.

We see that neither wealth nor 'education' nor political power can enable the Muslims to achieve their national salvation. Where then lies the remedy? Before seeking the remedy we must ascertain the disease. But the Muslims are not diseased, they have reached a worse stage. A diseased man has still life in him. Truly says *The Mussulman*: "We the Indian Mussulmans have no life, no spirit. .....The paradoxical experssion of dead living beings is the term best applicable to us." Hence what we need is life, true life as the Musssulman suggests. But how can we get this life? A dead body cannot become living of itself. Fire is needed to produce fire, so life is needed to produce life.

To be continued.

M. A.

Appreciations.

Mr. A. Fraser Hill, 'St. Elmo', Burnie, Tasmania, says :—

"I have just received your packet containing two copies of the *Review of Religions* for October 1914.....I can see that in this number the article 'The Ahmadiya movement and Ahmad's place among the prophets', is exactly the right class of literature to appeal to thousands of thinking English men and women."

Mr. A. Lapraste Talla, Geneva, Switzerland, writes in his letter dated the 21st December, 1914 :—

"The Leaflets 'Prophecies that all men should know' reached me safely and I thank you for them. I have already given away a few of them to friends. I see that past prophecies have been fulfilled indeed. Especially I recognise and acknowledge that the prophecy about Dr. Dowie's death has been wholly true."

Mr. J. I. T. Long, M.D., Fruitland, after perusing the *Teachings of Islam* by Hazrat Mirza Ghulam Ahmad, the Promised Messiah, acknowledges the holy author to be "a prophet and in close touch with God."

An English lady says :—

"I have many times read that beautiful book, '*The Teachings of Islam.*' I have had it in the house many months and it does indeed increase one's knowledge. I learn some new truth every time I read it.....When I received '*The Teachings of Islam,*' I read it right through that same day and lay awake nearly all night thinking about it. It is a wonderful book. I wish I had been privileged to come into touch with that great master Ahmad. I can just imagine that his presence would thrill one's body and that he would radiate a wealth of peace and power. It is impossible to guage the height of spirituality to which he attained..... He did indeed express the concentrated thought not only of Jesus and Mohammed, but of all the prophets and masters that have ever lived on the earth."

Mr. E. M. Zwahen, acknowledging the receipt of a pamphlet, entitled, 'The Islamic mode of worship' (reprinted from the *Review of Religions* for April, 1915), says :—

"I admire the adoration and respect with which the Muslim looks up to his maker.....The prayers are very beautiful."

Mary A. Hunt (Aurora, U. S. A.) writes :—

"Your little booklet and circular (Prophecies that all men should know) are very welcome, I assure you. I am much interested in the prophecies of Ahmad "The Promised Messiah" and shall make good use of them. The Islamic mode of worship is conducted according to the understanding of the devotee and the quality of the emotion or inspiration that impels the human being."

A Very Successful Lecture on Islam.

It is gratifying to learn that the efforts of our brother, Chaudri Fateh Muhammad Sayal, M.A., are meeting with success. Though English people are nowadays too much engrossed with matters pertaining to the Great War, yet there are not wanting people who, in spite of the din of war, can afford to lend an ear to the voice of the Ahmadi preacher. Our brother was invited by the Portsmouth Lodge of the Theosophical Society to deliver a lecture on Islam in their headquarters at Southsea which he did on 10th January and the following is a brief report of this lecture as given in the *Evening News* (Portsmouth) dated 11th January, 1915 :—

"An interesting and instructive lecture on 'Islam, as interpreted by a Muslim' was given at the local headquarters of Theosophical Society Yesterday afternoon, by Mr. Fateh Mohammed Sayal, M.A. It was no new religion that Mohammad taught. 'To obey the laws of God and to be kind to His creatures, that was the religion from the beginning,' said the prophet, and the purpose of religion was 'to rouse man to know himself.' It was a mistake to think that Islam separated God from human beings. Good, it taught, must prevail and evil go under, as the righteous man was nearer God than the evil one. The Western idea that Islam taught that woman had no soul was absurd. She was regarded as the spiritual equal of man, and had legal property rights which she did not possess in England; but it was as a mother, rather than as a wife, that she was revered. In spite of the weather, the lecture-room was filled by an appreciative audience, who asked many questions at the close of the address."

The lecture was so much liked by the audience, that the lecturer, before quitting the hall, was requested by the members of the Theosophical Lodge to deliver another lecture at Southsea next month. Most of the members of the Lodge saw Mr. Sayal after the lecture and all told him that their thoughts about Islam had undergone a complete change.

Mr. J. A. Edward Wren, Secretary to the Portsmouth Lodge

of the Theosophical Society, wrote to Mr. Sayal a few days after the meeting :—

"I saw Miss Green, the president of the Southampton Lodge, to-day and told her about your lecture and how much we liked it. She was very interested, and I gave her my copy of your syllabus. I think you will probably hear from her. Would you be so kind as to send me another copy of your syllabus, or, if you can spare, one or two extra ones. I might be able some time to pass them on to interested people."

A Lady wrote to Mr. Sayal, a day after the meeting: "It is impossible for me to express how delighted I am to have had the pleasure of hearing your lecture on Islam. I have so often wished it were possible to hear some lectures on Islam in Southsea... I hope you will see your way clear to comply with the wishes of the members of the Theosophical Society and that you will come to Southsea many many times. I feel there was much good seed sown yesterday."

Mr. Khalid Sheldrake writes :—

"Mr Sayal is doing splendid work. He is a good man and I am proud to count him as one of my best friends..... A convert of mine who heard him speak at Southsea spoke highly of his abilities and said, 'he quite held his own' with the questioners."

Dr. Eliot on Christianity.

Dr. Charles W. Eliot, President Emeritus of Harward University, in a lecture at Witherspoon Hall, on December 29, under the auspices of the Unitarian Churches of the city, made some very scathing remarks about church Christianity. The churches, he held, as reported in the *Public Ledger* and the *Truth Seeker*, have lost their hold, because of their adherence to archaic formularies that thinking men of the twentieth century look upon without reverence. God, as pictured by the so-called Chrishtians, is unjust and martial, and the story of Christ's suffering to save souls of humanity is only revolting to beings with a true sense of justice in their hearts. The idea of an individual taking upon himself the sins of thousands would never be accepted in a modern court of justice. Yet we are expected to believe that an all-wise, all-merciful Creator would impose such an unjust sacrifice upon His Son; that an innocent being should suffer while the guilty go free. It is incredible that any rational being should accept such a basis for religious belief."

The Christian Churches, Dr. Elliot continued, far from joining in a concerted effort to stamp out war, have in the past centuries actually supported it. Their very hymns of praise, he pointed out, are steeped in the martial spirit. And he quoted:

"The Son of God goes forth to war,
A kingly crown to gain."

He then mentioned "Outward Christian Soldiers" and other hymns as typical of the manner in which the Church draws its imagery from the battlefield.

The Speaker dwelt at length upon the utter impotence of the Christian churches to advance the cause of liberty throughout the world. He denied that the churches had contributed to the rapid advance of civilization made within the last two centuries, but attributed this to the labours of the Scientists. The churches saw in science a natural foe and systematically obstructed its progress. Not only have the churches ceased to be the social centres they were in the past, but the Sunday schools as well have become so inefficient that they compare unfavourably with the day schools with regard to instruction in elementary ethics.

The churches in Europe, Dr. Eliot said, were not only powerless to prevent the miseries and horrors of war, but they did not play an important part in the work of alleviating these horrors. Rescue work, nursing and other humane undertakings in the theatre of hostilities were for the most part directed by secular organisations.

Restricted Morality of the Gospels.

Mr. M. M. Mangasarian writing in the *Truth Seeker* of New York, says :—

My first general criticism of the morality of the Gospels is that it lacks *universality*. It is the morality of a sect, a coterie, a clique. It is not meant for all peoples. Class morality was all that Jesus had in mind. Jesus was not a cosmopolite. He was a Hebrew before he was a man. It was not he who said, "The world is my country."

What Jesus had in mind was not humanity, but a particular race. Israel was the nation that monopolized his attention, and in that nation his interest was limited to those that believed in him as the Messiah. His disciples were all of one race, and he emphatically warned them against going into the cities of the Gentiles to preach the gospel. He tells them that he was sent expressly and exclusively for the lost sheep of the house of Israel.

Of course, we are familiar with the "Go ye into all the world and preach the gospel to every creature," but Jesus is supposed to have given that commandment after his *death*. In his lifetime he said, "Go not into the cities and towns of the Gentiles." If he said, "Go not to the Gentiles!" when he was living, the "Go to the Gentiles!" after his death has all the earmarks of an interpolation. The two statements squarely contradict each other. Granting that Jesus knew what he had come to do, he could not have given both commandnents. Moreover, from the conduct of the apostles who refused to go to the Gentiles until Paul came into the movement, it may be concluded that Jesus did not change his mind on the matter of his being sent "only for the lost children of the house of Isreal." Besides, it has to be proven first that Jesus *rose* from the dead before we will consider the evidence that after his resurrection he changed his mind about preaching also to the Gentiles.

The thought of Jesus is as Hebraic as are his sympathies. His God is invariably the "God of Abraham, Isaac and Jacob."

Suppose he had also said, "The God of Abraham, Confucius and Socrates!" Ah, if Jesus had only said that!

The heaven of Jesus is also quite Semitic. His twelve apostles are to sit upon twelve thrones to judge the *twelve tribes of Israel.* There is no mention of anybody else sitting on a throne, or of anybody else in heaven except Jews. People will come from the east aud the west, from the north and the south to meet their father, *Abraham,* in heaven. The cosmography or topography of the world to come is also Palestinian. It has as many gates as there are sons of Jacob; all its inhabitahts have Hebraic names; and just as on earth, outside of Judea, the whole world was *heathen,* in the next world, heaven is where Abraham and his children dwell; the rest of the universe is one vast *hell.* Indeed, to Jesus heaven meant "Ahraham's bosom." And we repeatedly come across the phrase, "the heavenly Jerualem," in the New Testament, as the name of the abode of the blessed. Is it likely that a man so racial, so sectarian, so circumscribed in his thought and sympathies could assume and fulfill the role of a universal teacher?

A Farewell.

Our new missionary, Maulawi Hafiz GhulamMuhammad, B.A., left Qadian for Ceylon on Saturday, the 20th February, 1915. The whole Ahmadiyya community at Qadian poured out to bid him adieu. After working among the people of Ceylon for a few months, the Maulawi will sail for Maritius where, as in Ceylon, a number of educated gentlemen have already accepted the promised Messiah and joined the Ahmadiyya brotherhood. The Maulawi graduated from the M. A. O. College, Aligarh, is a scholar of Arabic and Hebrew and knows the Holy Quran by heart. He is well acquainted with Islamic Theology, being one of the shining pupils of the late Hazrat Maulawi Hafiz Hakeem Noorud Din (first successor to the promised Messiah), one of the greatest scholars of the present age. We bid our brother God-speed.

THE TEACHINGS OF ISLAM.

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts :—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "*Review of Religions*," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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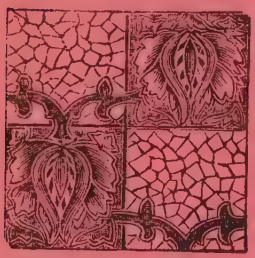

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The development of Faith in an Individual Muslim.

One of the innate feelings of man which we see implanted in his very nature, is a search after an Almighty Being to whom he is drawn by a hidden magnetic power acting upon his soul. Its first manifestation takes place with the birth of the child. As soon as a child is born, it is led by an instinctive desire to incline to its mother, and corresponding to the maternal instinct of love, it shows an instinctive impulse of attachment to its mother. This attraction which thus draws the child toward its parent points to the secret magnetism implanted by nature in the soul of man which draws him towards his Maker, Preserver and Benefactor, the true object of adoration. It is this same attraction which excites the affections of men to tend towards, and take their rest in, some external object. The attraction of wealth, the charm of beauty, and the fascination of sweet and charming voices, are so many indications of some greater, nobler and real object of love, and some greater power underlying all these, which draws all hearts towards it. But as imperfect human reason cannot comprehend, nor material eye discover this mysterious being, who, hidden like heat, in every soul, is invisible to all, a true knowledge of Him has been attended with the greatest difficulties, and blunders have been made concerning His recognition. Superstitions and gross credulity have given the homage due to God to frail creatures, and material things. This blunder has been beautifully illustrated by the Holy Quran in a simile where the world is likened to a crystal palace paved with clear glass. Under this transparent floor of glass flows a strong current of

water. A superficial eye that witnesses the scene, mistakes the glass for the water, being unable to attain to the reality and discover the truth. That through which the water is seen is wrongly taken as water itself. Such are the great heavenly bodies that we see in the universe which only reveal the existence of the powerful Being working behind them all. But faulty human judgment bows its head in worship before them under the same delusion as the eye in the above illustration, which mistook transparent glass for water. The Being that manifests Himself through these glasses is quite different from the bodies themselves. The polytheist is foolish enough to attribute the work which is done by the great power to the material things through which that power is manifested. This is the interpretation of the verse in the Holy Quran, "This is not the water which thou fearest, but a palace floored with clear glass." In another verse the Holy Quran adduces the following argument in support of this hidden attraction towards God, "When the Lord God said to the souls, 'Am I not your Lord?' They said, 'Yea, we do bear witness.'" In this verse Almighty God relates in the form of a dialogue a characteristic of the soul, which He has implanted in its nature.

Traditional Stage.

Advancing from natural belief we enter into traditional stage. A Hindu boy worships stones, and a Christian believes that God is the third of the three, and a Muslim boy believes and says "There is no God but Allah." All of them believe, not because they understand it, or can attach any meaning to the belief, but only because they have been taught so by their parents or teachers. They accept what is taught them as truth, without questioning it.

Most of the people among all religions live and die in the same condition, they never investigate the truth of what they have been taught by the traditional belief of their parents, and they remain children in religion, while they grow intelligent men and women in other respects. Whether right or wrong their religion is the tradition of their people. Thus the most reasonable and beneficial teachings and also the most harmful superstitions are carried on from generation to generation to benefit or plague humanity.

The Intellectual Stage.

But there are people who have very active intelligence and inquiring minds, and they are not satisfied with what they have learned from others, but try to search out the truth for themselves. At this stage the seeker after truth is in a very critical position. If what was taught him by his parents proves to be good and right, his faith will be strengthened; but if there is something wrong in the traditional religion, he begins to doubt, and often comes to complete religious shipwreck. His nature and his traditions demand belief, but his reason compels him to believe what is right and refuse what is wrong. Thus, man divided against himself falls to the ground. Therefore parents and teachers ought to take great care not to teach anything to a child which is wrong or superstitious. If they do, they do it at the peril of making them atheists in later life. Superstition and atheism go together, the more superstitious a religion is the more atheists it breeds. There are practically no atheists among the Muslims, because Muslim youth is saved from many of the difficulties through which the followers of other religions have to struggle. Belief in one God and the prophethood of Muhammad is quite simple and reasonable. The life of Muhammad, his teachings, his character, his success against overwhelming odds, the good he did to his own people and to the world at large, all of them go to prove his divine mission.

In connection with this it should be borne in mind that the truth of Islam does not wholly depend upon the simplicity of its beliefs and the reasonableness of its teachings but the Quran also proceeds on argumentative lines.

Why should we believe that there is no deity but Allah and Muhammad is His prophet? The appeal is made to human nature. There is a strong sense of gratitude in human nature and we naturally love our benefactors. So we read in the Quran "God's behest has come, then hasten it not. He is perfect and above what they associate with Him. By His own behest He causes the angels to descend with revelation upon whom He pleaseth among His servants, bidding them 'Warn that there is no God but Me, therefore associate none other with Me. He has

created the heaven and the earth with a true purpose, high is He above those whom they associate with Him. He hath created man from a seed, and He hath created cattle for you : from them you get warm garments and of them you eat. They beseem you well when you fetch them home and when you drive them forth to pastures; and they carry your burdens to lands which you could not otherwise reach without great hardship : for your God is Compassionate, Merciful. He has given you horses, mules and asses, that you may ride and for your ornament : and He will create other things (for carriage) of which ye know not. It is He that causeth the rain to descend from clouds whereof ye drink and water the plants on which your cattle feed. By it He causeth the corn, and the olives, and the palm trees, and the grapes to grow for you, and all kinds of fruits. Surely herein are signs (of divine love and providence) for those who *ponder*. He hath subjected the night and the day to your service, and the sun and the moon and the stars are subjected to you by His command. Verily there are signs in this for those who *understand*.

" He hath given dominion to you over all that He hath created in the earth. Verily there are signs in this for those who *reflect*. It is He who has put the sea at your service that you might eat of its fresh fish, and take from it ornaments to wear. And thou seest the ships furrowing the waves so that you may enrich yourselves, and that you might *give thanks*,

" He hath placed firm mountains upon the earth, lest it be unstable ; and He hath made rivers and paths and landmarks for your guidance, and by the stars too are men guided. Shall He then who createth, be as he who createth not ? Will you not consider ?

" If you would reckon up the favours of God you could not count them. Verily God is Gracious, Merciful. God knoweth what you conceal and what you display, and those whom they worship beside God create nothing, but are themselves created : dead are they, lifeless, and they know not when they shall be raised. Therefore your God (the object of your worship, obedience and love) is one God." (xvi, 2—23.)

In these verses man is reminded of the favours he has received from His maker, and is taught that God is the chief object of

worship, because He has created all things, and can and will go on creating: and that there is no deity beside God, for everything in the universe is created by God, and therefore nothing can be His equal.

Another argument for the unity of God is given in the verse "Had there been Gods in the universe beside Allah it would have been disordered, so perfect is God the Lord of the throne and free from what they attribute to Him." (xxi, 23.)

We can imagine only one supreme being, and all the different forces working in the universe are under one force, otherwise their harmonious working would have been impossible. All laws tend to be gradually under one law, and all sources converge into one great source.

Now let us examine the second part of the Kalima, "I bear witness that Muhammad is His servant and messenger."

We observe a uniform providence and economy in nature. Nothing is systematically neglected, yet nothing is uselessly bestowed. Those who have passed any portion of their lives in a tropical climate know well how eagerly the sky is watched for some appearance of the rain-laden clouds, which are to restore the earth and everything on it to renewed freshness and life, after the intense and parching heat has rendered everything dead and lifeless, As often as the heat turns the face of the earth into a burning desert, the refreshing rain turns it into a delightful garden of flowers again. This phenomenon has been described in the Quran repeatedly and is spoken of as "the causing of the dead to live." But it applies both to the physical and spiritual life of man; just as when physical life begins to stagnate, it is restored to health and freshness by rain, in the same way, when spiritual life is decayed it is restored to purity and to strength by revelation, which descend from heaven in times of spiritual drought, as rain descends from the clouds in time of physical drought. Had the world then suffered from a spiritual drought before the time of Muhammad? Was spiritual life dead or dying? Did he come to restore it to full purity and vigour? The answer to all these questions is a most emphatic yes. All historians agree that never before and never

since has the moral, spiritual, and intellectual life of mankind reached so low a level as it had attained during the first half of the seventh century A.D. The whole world was enveloped in one black shroud of ignorance and immorality. The Quran says: "Both land and sea have been corrupted by the misdeeds of mankind." Surely it was time that some divine warner should, "with wise and gentle speech, summon mankind to the way of their Lord."

That there was a real need for the "glad tidings," and the kindly warning" which Muhammad brought is testified to by the following verse of the Quran:—"With truth have we revealed it, and with truth it has come." The revealing of the Quran has not been a causeless, needless, or frivolous act of divine providence. All the degradation and immorality to which mankind had sunk before the advent of Muhammad had been the result of the ascendency of darkness over light and of falsehood over truth. The mission of a divine messenger would have been to reverse the relation, and establish the victory of light over darkness and of truth over falsehood, and Muhammad was raised to accomplish this mission. How nobly and faithfully he fulfilled his charge is witnessed by the history of mankind during the last thirteen centuries; and we also read in the Quran:—"Truth has come, and falsehood has vanished, verily falsehood was bound to perish before truth." Again, as to the object of the teachings contained in the Quran, we read:—"It brings you out of darkness into light."

Having dealt with the necessity and character of the revelation which was required at the time of the advent of Muhammad let us examine his life and the teachings of the Quran, and see whether the purity of the former, and the truth of the latter would justify us in believing the man to be the messenger, and the book to be the Word of God. In order to make our survey as brief as possible we will only consider what some of his contemporaries thought of Muhammad. In his early life he had so conducted himself that he had won from his countrymen the proud title of "the faithful." He was entrusted with the management of the property of a wealthy Meccan widow, named Khadija, a distant relative of Muhammad, and he discharged his trust so

faithfully, that Khadija, attracted no less by the qualities of his heart and intellect, than by his physical appearance, offered him her hand in marriage. At the time of the marriage Khadija was more than a dozen years his senior, while Muhammad was 25 years old. It is interesting to know how Khadija had learnt to regard her beloved husband after 15 years of married life. Muhammad was about 40 years old when he first received revelation. He related this to his wife, and also communicated to her his apprehensions of the dangers he would have to encounter on being called to the sacred mission. She comforted him in the following words:—Verily, God will not suffer thee to be disgraced, for thou dischargest thine obligations to thy kindred, and speaketh the truth, and bearest the burden of the heavy-laden, and honourest thy guest and strivest to acquire lost virtues, and succourest the truly afflicted." A noble testimony indeed. A contempory poet says of him:—" He is as generous as a rain-laden cloud, other clouds get their rain from him. He is the guardian of orphans, the protector of widows." And another says:—" He passes the night away from his bed, (in constant prayer), while the unbelievers are in heavy slumbers unwilling to leave their beds."

Muhammad relied on the unsullied purity of his life when he challenged his countrymen with, " Have you ever known me to tell a lie ?", meaning, no doubt, that if he had never dishonoured himself by uttering the smallest falsehood as regards human affairs, how could it be possible that he would be guilty of the heinous sin of being an impostor. The same appeal to the uniform blamelessness of his life is made in the Quran:— " I have dwelt a whole lifetime among you, then do ye not understand " Again, if Muhammad had been the first to claim the dignity of prophethood, there might have been room to imagine that the novelty of the claim would suggest the possibility of a successful imposture to his mind. But various prophets had been raised before him, and there was no possibility of his deceiving the people into a belief in his own mission, as we read in the Quran:—" I am not a novelty among prophets." So he asked his countrymen to weigh him in the

balance of the prophets of old. And what was that balance? Success against overwhelming odds. The difficulties in the way of Muhammad were greater than the difficulties in the way of Abraham, Moses, and Jesus put together. That God is the Lord of hosts, and he succours the righteous, was demonstrated in the life of Muhammad on a grand scale, and in the most unmistakable way. Thus God Himself sealed the truth of Muhammad's office to prophethood by confirming his claims by his actions.

Experimental Stage.

When a Muslim has satisfied himself intellectually that whatever was taught to him was true, he naturally wants to put his theory into practice. Mere intellectual satisfaction is not enough. It is only by proving by our personal experience that we can absolutely depend upon a doctrine, and the last shadow of doubt can be removed. Our intellect may mislead us but our action does not. When we put a theory into practice we meet either with failure or success, and that failure or success proves the truth or falsehood of the theory. The Quran recognises this principle, and to prove the doctrines which the book teaches, the reader is asked again and again to put them into practice and see for himself whether they are right or wrong. Definite and clear instructions are given to the wayfarer how to direct his efforts. The life of the prophet is put before the reader as an ideal, and the desirability of emulating his example is insisted upon. He is asked to remain in the company of the righteous, so that he may be influenced by their good example, and that he may be able to imitate them. If he finds himself weak in doing good, he is told always to remember the presence of God, and remember that the fountain-head of life, power, and goodness hates sin and loves righteousness. He is told that he is responsible for all his actions, and his success or failure even in this life depends upon himself He is asked to remember death, that he may not have an exaggerated love of this world, and he is asked to preach good, that he himself may be shamed into doing good. To find God he is asked to find Him by exerting his whole power and means, and not to depend on any Vicar or Priest. "Exert yourself to the full in the way of God.

says the Quran. Another verse says, " And those who have made all efforts in our way, we shall surely guide them in our path." (xxix, 70). His rule of life is " Be good to others as God has been good to you." (The Quran xxviii, 78). He has to remember this rule of life when he is dealing with others, and he has to obey the laws of Islam steadfastly and reverentially. The Quran says " Those who say, our Lord is Allah, the true God, and then show perseverance and remain faithful and constant under trials and sufferings, the angels descend upon them and say, Fear ye not, neither be ye grieved but rejoice and be happy that ye are heirs to the blessings that have been promised to you. We are your guardians in this life, and in the next." (xl, 1, 31).

In a small book like the Quran, seven hundred times prayer is enjoined on the believer : " Prayer is the soul of obedience to God," says the prophet. The easiest and the surest way to know God, is declared to be through prayer. " Whenever my servants ask thee concerning Me, tell them, verily I am near, I answer the prayer of those who pray whenever they pray to Me but let them hearken unto Me and believe in Me that they may be successful." (ii, 286). At this stage the believer sees clearly that there is the hand of God in the direction of his affairs, and he is guided through his life by a loving and almighty God. He experiences in himself all that bliss and power of doing good that he had read about the prophets of old.

Thus he becomes fully conscious thas he lives, moves and has his being in God. At this stage God begins to teach him directly. The grace of God continues to encourage and strengthen him in his spiritual journey, with inspiring visions and revelations, and gives him consolation in hours of grief. But perfection is not yet attained, because self is not yet utterly annihilated. Even at this stage the love of self at times overpowers him, the vision is dimmed, and he stumbles, sometimes with fatal consequences, as we read in the story of Bal'am.

The last stage in the evolution of faith is reached on attaining to the source of all spiritual qualities. The soul at this stage is, in the words of the Holy Quran, " the soul at rest." Thus it says, " O thou soul that art at rest, return to the Lord,

thou being pleased with Him and He being pleased with thee ! so enter among my servants, and enter into my paradise." (lxxxix, 30). At this stage the soul is freed from all weaknesses and frailties and selfish motives, and is braced with spiritual strength. It is perfectly united with God, and cannot live without Him. As water flows with greater force down a slope, and on account of its volume, and total absence of all obstacles, dashes down with an irresistible force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker. It is to this that the words of the following verse refer. " O soul that hast found rest in thy Lord, return to Him." It is in this life, and not after death that great transformation is worked, and it is in this world and not elsewhere that an access to paradise is granted. Again as the soul has been commanded to return to its Lord, it is clear that such a soul finds its support only in its Lord. The love of God is its food, and it drinks at this fountain of life and is therefore delivered from death. At this stage man altogether forgets himself in the love of God and in doing His will: And his whole life is now only for the sake of his Maker. It is to this stage that the name of Islam alludes, for it signifies total resignation to the commands and service of God, and total forgetfulness of self. Thus says the Holy Quran :—" Verily he is saved who sacrfices his life for the sake of God and submits himself to His will ; who does not rest satisfied with mere lip service, but shows it by his performance of righteous deeds. Such a one will surely have his reward from his Lord, and there shall come no fear on him nor shall he be grieved." And again, " Say, (O Muhammad) my prayers and my sacrifices, my life and my death, are for the God whose Lordship extends over the whole universe, and who has no peer." Thus I have been commanded, and I am the first Muslim. This is my path and it is the right one; therefore follow me and do not follow any other path, and if you do, it will surely take you away from God."

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Some objections against Islam Refuted.

Islām has ever been a thorn in the side of the Christian Missionary. The proof of this is not far to seek. The world is a scene of different warring religions of which Islam is one, but we see that the Christian missionaries do not care a bit about other religions and spend the whole of their time in finding fault with Islam only. They think, it seems, that as long as Islam stands in their way they can expect little success. The moon, it is clear, can not shine in the presence of the sun nor the stars in that of the moon. Hence all their attacks against Islam. It was only the other day that I happened to read some issues of the Nigerian journal "In Leisure Hours." These numbers of the said paper contain a series of articles on Islam by one Archdeacon Melville Jones. The writer has tried to compare the religion of the Cross with the religion of the Crescent. He starts by making a really honourable promise that the comparison he wants to place before his readers is to be made "in no unkind spirit of wanton criticism." But it is one thing to make a promise and quite another to fulfil it. Our most kind critic has hopelessly failed in his attempt at making "no unkind criticism." "Is it kind," I ask the learned critic, "to take up the pen for criticising Islam without having competent knowledge of the Quran and the Islamic traditions?" I can not understand how the conscience of a seeker after truth can allow him to approach any religion whatsoever with the idea of criticisim without first studying it thoroughly. Indeed I can not.

Mr. Melville Jones begins with writing a few sentences in praise of Islam and freely acknowledges its beauties. Then comes a 'but' in his remarks. The dove disappears and the serpent makes its appearance. Our kind critic forgetting all his promises behaves himself most unkindly. His first remark is that Christianity and Islam agree as to the Unity of God. To him the two religions may have appeared to be so, but the Muslim mind can never understand it. The gulf between Islam and Christianity at that very point is wider than it is anywhere else.

The God who can beget another like-god can not be called the one God. With the introduction of a second deity on the stage the idea of Unity entirely disappears. Three resolving themselves into one and still retaining their triple character is beyond human comprehension, and yet our friend Mr Melville would have us believe in such odd Arithmetic.

Here arises the question of the Fatherhood of God which, as our friend puts it, is one of the distinguishing features of the Christian Religion but to which he finds no answering chord in the creed of Islam. But we see this Fatherhood of God can bear only three possible interpretations. Either God is the father of mankind in flesh and bones and we are all begotten of him, or the word Father means the creator, or thirdly it only means loving as a father. We will take the first interpretation. However unreasonable it may be, we will for argument's sake acknowledge its truth and then see what follows. We fail to see any distinctive signs of Godhead about Jesus. He is no longer the son of the Father. All human beings share his glory and the huge framework of the Christian religion buttressed by the innocent credulity of centuries at once falls to the ground. But if we give the second interpretation to the Fatherhood of God then again Islam is as bitter a rival of Christianity as anything, for no heavenly book proclaims God to be the creator of the Universe more loudly than the Quran has done. On every page of that sacred book you will find some verse that will bear testimony to this fact. The third and the last possible meaning of the word Father is, loving as a father. But here too we see that Islam has to say not a little. The love that a father has for his son is never blind. No pious father would love a son who leads a wicked life. Such a son deserves chastisement rather than love and if a father goes on loving him and does not reprimand him by way of remedial punishment he is no father at all. He is the bitterest enemy that the son can have. So is the Christian God. But how different the God of Islam! He is the true Father of mankind and combines in Himself the two most fatherly qualities. He loves them when they are virtuous but punishes them when they persist in any wicked course. He is however slow in wrath and His mercy extends over every thing. He makes allowances for our weakness

giving more credit for good and less blame for evil, because He sees the great network of temptations that surrounds us in our worldly lives. He is therefore our true father—a father whose love overbalances His wrath. This is why the Quran enjoins us to remember the Lord as we remember our fathers. The words run thus.

فاذكروا الله كذكركم آبائكم او اشد ذكرا

"Remember Allah as ye remember your fathers or remember Him even more passionately." From the above it is clear that Islam does preach Fatherhood of God but the Muslim God is the father of mankind not because He has some lineal connection with man, for that Islam emphatically denies, but He is our father only because He loves us as a father.

Under the question of the Fatherhood of God Mr. Melville has also touched the kindred question of the Brotherhood of man. He writes, "It is the Christian's belief in God the Fathsr which implies the brotherhood of all mankind. To him God is the Father of all, and all men are therefore brethren. To the Mohammedan all who do not believe in their prophet are infidels and dogs, and if they will not believe are to be ruthlessly cut down by the sword and destroyed." Further on he adds, "The Muslim may not according to the teaching of his religion enslave a fellow Muslim, yet it has been his continual practice, backed by his religion, to raid and enslave heathen tribes." I will not waste my time in discussing the question of the brotherhood of man for what I have said of the Fatherhood of God will decide this question also. I would rather take up the other charges brought against Islam by Mr. Melville in the above passage quoted from his article. Mr. Melville Jones thinks that to a Muslim all who do not believe in the prophet are infidels and dogs. I do not know what special significance attaches itself to the word infidel or in what particular sense has our kind critic used it; but if the word infidel means unbeliever, as it ordinarily does, then surely Mr. Melville has no cause to be angry if the Muslims give the name infidel to those who do not believe in their prophet. As to the other word 'dog' I can say with confidence that no sane Muslim would call a Christian by this name, for Islam does not teach us to use abusive language for our fellow beings. Can Mr

Melville quote any verse from the Quran or the Islamic traditions in which the unbelievers are called dogs ? It is easy to say a thing but it is difficult to prove it. Mr. Melville Jones has made an assertion ; I call upon him to prove it. If he does not do it, as I am sure he can not, let him never say a word about Islam until he has studied it thoroughly.

The next thing that Mr. Melville lays great stress on is that Islam preaches wholesale slaughter of the unbelievers. May I ask him to quote the verse of the Quran which has led him to this conclusion ? Islam certainly allows us to fight those who fight us and to defend ourselves by the sword if necessary. But Islam does in no case allow us to wage war against the unbelievers in order to convert them. The very word Islam means submission of the heart. But the sword can only govern the tongue without in any way affecting the heart of a man. How can then a Muslim use force in converting a man to Islam. Moreover we find in the Quran in clear words the commandment of the Almighty not to use force in religious matters. The words of the Quran are these لا اكراه فى الدين " There should be no compulsion in religious matters." Mr. Melville seems to be quite ignorant of the Quran otherwise he would never have said such a thing.

(To be continued)

MIRZA BASHIR AHMAD.

The Mahabharata.

In the days of Sri Krishna, the great prophet of India, the great battle known as Mahabharta was fought on the famous battlefield of *Kruchhetra*. Sri Krishna foretold the appearance in India of another prophet—another Krishna, at the end of the *Kalyug* or iron age and it is curious that in the days of the latter also the world has seen another great war, another Mahabharata. But there is one difference between the two wars. The Mahabharata of the days of Krishna was limited to the soil of India, while the Mahabharata of the days of the second Krishna is being fought all over the world. And it was but natural that there should have been this difference in the magnitude of these two wars. The first Krishna had his mission confined to the Aryavarta and hence the war was confined to this country. But Ahmad, the second Krishna, was raised for the whole world, hence the Mahabharta of his age is not confined to any one country or people, but is a great world war, affecting all the nations of the Earth. In the great battle which was fought on the memorable field of Kruchhetra and which lasted for 18 days, all the rajas of India, it is said, took part on one side or other. Similarly, in the present age, there is hardly any part of the Earth which has not contributed its quota to this Armageddon, and who knows what may happen in the future. Why this disaster has befallen the world in the form of this great world war in the age of the second Krishna Ahmad himself explains in his prophecy, from which the following is an extract:—

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. .....*All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world.* Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent upon a people until a messen-

ger is raised.' Those who show fear before the calamity come shall be shown mercy. Do you think that you can be saved by your own plans? That cannot be.....Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in Islands! no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of Fate should be fulfilled."

I conclude this Note with an extract from the report of a conversation which an Anglo-Indian correspondent of *The Times* had with Zorawar Singh, a Naick of the ————Infantry. The correspondent says:—

"I asked Zorawar Singh to tell me his impressions of France. It is a clean country, he said, and the people are kind....., As to the war, it was not like an ordidary war but more like the Mahabharata in which the gods came down and fought with men."

Important Admissions by a Bishop.

The Right Reverend Bishop Podsham, writing on the Effects of War upon Non-Christian Peoples in the *Nineteenth Century and After*, says :—

" Before doing anything else, however, let me frankly confess that I consider the conditions of our social life that made this war as inevitable as a Greek Tragedy are profoundly unchristian. The late professor Cramb expressed his conviction that the spirit of materialism, or Napoleanism as he called it, is contending with Christian for domination over the souls of men in Europe. In Germany alone —and particularly in Berlin and the places coming under the influence of Berlin—has this spirit acquired something of the clearness and consistence of a formulated creed. Throughout Europe, he opined, ' Corsica in a word has conquered Christ. No one who has wandered to and fro in the world with open eyes, as I have done, can doubt that the spirit of materialism is at work everywhere. It is to be found in Tokio and Pekin just as surely as it exists in Europe.....This war has shown indeed how vital and persistent are the forces against which Christianity is pledged to contend. It is therefore a legitimate question to ask: if in Europe men and women have been tempted to turn aside with disgust from a religion which appears to be identified with bloodshed on so huge a scale, will not a similar nausea be felt by non-Christian peoples who look upon Christianity from without, and assess it by the way in which these Christians love one another ? .....Sir William Macgregor whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, once discussed with me the relatively rapid progress of Mohamadanism in West Africa as compared with that of Christianity. ' It is just this,' he said, ' every Mohamaden regards himself as a missionary, the majority of Christians think it another man's work.' "

Germany's Hatred against her Christian neighbours.

We have in these pages referred more than once to a prophecy of the Holy Quran which says that as a result of the Christians having strayed away from the right path, God has put in their hearts enmity and hatred against their own brethren-in-faith and that this hatred shall last to the day of Judgment (Quran v, 18). Every student of history will bear witness to the remarkable fulfilment of this prophecy and in no period of history was the truth of this prediction made more clear than in this era of Christian civilization and culture. So deep rooted is this hatred that besides displaying itself in bloody deeds, it is also being expressed in "Songs of Hate." Read for instance the following English translation of the famous German 'Chant of Hate' against England, which bears an eloquent testimony to the truth of the Quranic prediction referred to above:—

A Chant of Hate against England.

(By Ernst Lissauer in 'Jugend.')

French and Russian, they matter not,
A blow for blow and a shot for shot;
We love them not we hate them not,
We hold the Weichsel and Vosges-gate,
We have but one and only hate,
We love as one, we hate as one,
We have one foe and one alone.

He is known to you all, he is known to you all,
He couches behind the dark-grey flood,
Full of envy, of rage, of craft, of gall,
Cut off by waves that are thicker than blood,
Come let us stand at the Judgment place,
An oath to swear to, face to face,
An oath of bronze no wind can shake,
An oath for our sons and their sons to take.

Come, hear the word, repeat the word,
Throughout the Fatherland make it heard,
We will never forego our hate,
We have all but a single hate,
We love as one we hate as one,
We have one foe and one alone—England!
In the captain's mess, in the banquet hall.

The foregoing song bespeaks unspeakable hatred, but the hatred which lies hidden in their hearts appears to be even greater than that given expression to in words. It may be truly said of them in the words of the Holy Quran :—

قد بدت البغضاء من افواههم وما تخفى صدورهم اكبر

"Hatred hath already shown itself at their mouths, but more grievous is what their breasts conceal." (iii, 115.)

It is not right to say that England is the sole object of the Germans' hatred. They hate France and Russia also but their hatred of England appears to be so intense that their hate against the other countries shrinks into insignificance in comparison.

The Germans themselves can best tell why they hate the English more than any other people, but one reason appears to be that at the present crisis they have prevented France from falling an easy prey to their arms by coming to her assistance in her hour of dire trial. In short, whatever may be the cause of Germany's hatred of England, France and Russia, it is clear that she does entertain hatred towards her Christian neighbours and herself admits that she hates England and feels no love for France or Russia. This is enough to show the truth of the Quranic prophecy which says:—

"And of those who say, 'Verily, We are Christians,' have We accepted the covenant. But they have forgotten a part of that which they were warned; wherefore we have stirred up enmity and hatred among them *that shall last* till the day of Resurrection; and in the end will God tell them of their deeds." (v, 18.)

Christian Mode of Worship.

It is a notorious fact that the teachings of Jesus are totally disregarded by those who profess to follow him. Jesus, for instance, said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. v, 38—41). Though this saying of Jesus is highly praised in Christian circles, yet it is never carried into practice. They have found it impracticable, nay they know that if it is acted upon, there will be no peace on Earth. Thy know by experience that it is by resisting evil that peace can be secured, and not by turning the other cheek. Why has Great Britain been spending millions of pounds every year on armaments? The answer is, to resist evil. It is these armaments that are now protecting the lives, honour and trade of the British people. It is almost impossible to estimate the service which the British navy is now rendering not only to the people of the United Kingdom but also to the British Colonies. Though the navy is practically inactive, yet it has won a great silent victory which it is impossible to describe in words. But the British have reaped this fruit not by acting upon, but by breaking, the commandment of Jesus. The wise sratesmen of Britain saw that if the injunction of Jesus were acted upon, the result would be disastrous. So they wisely acted against this teaching of Jesus and are now thanking God that they did so. Protection of the British Isles and the British possessions is not the only fruit of their keeping themselves in readiness for the resistance of evil; another equally good result of their keeping themselves prepared is that they have been able to render timely assistance to their allies.

Consider similarly the retaliatory measures which England is

taking in answer to the German blockade of England. Have the English turned the other cheek to the Germans in this matter? No. On the other hand, they have decided not to let even a single shipload of food-grains reach Germany. Is this cruelty? No. The English have taken this step in order to compel Germany to discontinue war, and thus this step is not cruel, but humanitarian. It is taken to prevent further loss of life, if possible. But Jesus said, 'Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.' If the English had followed this course, Admiral Jellico, on receiving the news of one steamer having been torpedoed by a German submarine ought to have ordered a cruiser to be sent to the German submarine to be torpedoed by her. Though such a step would have been in consonance with the teaching of Jesus, it would have been condemned as foolish by the whole world. Thus it is clear that the teachings of Jesus are not only impracticable, but are calculated to upset all order if they are acted upon even for a single day. The ministers of the Church may say that the Christian Governments of to-day are only nominally Christian and therefore they do not act upon the injunctions of Jesus. But the pity is, that judged by this standard, no one in the world can be called a true Christian. The truth is that the teachings of Jesus are, to say the least, so impracticable, that no one can carry them into practice even if he so will. I think the people who should be most willing to follow the precepts of Jesus are the Christian Missionaries who go out to the heathen people to preach to them the word of Christ. But so utterly impracticable are the teachings of Christ that they too find themselves quite unable to act upon them. Take for instance the directions of Jesus about the preachers of the Gospel. Jesus said: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves.' (Matt. x, 9—10). Now this direction of Jesus is meant solely for the preachers of the Gospel. But do they act upon it? Do they start on their missionary journeys without gold, silver or brass in their purses? Do they carry no scrip for their journey? Do they not provide themselves with more than one coat before they leave for foreign shores to convert the heathen? Do they go barefooted? Do we not see missionaries carrying staves

in their hands ?* When those very men whose only vocation is to call the people to Jesus find themselves unable to act upon his injunctions, who else can be expected to be able to carry them into practice ? We do not mean to say that all the teachings of Jesus are impracticable. There are certain precepts among his teachings which are tolerably practicable, though not perfect. But as most of his precepts are impracticable, and are consequently neglected even by his most ardent admirers, the result is that his so-called followers have contracted the habit of neglecting all his teachings and consequently they have ceased to follow even those teachings of his which they could observe without putting themselves to any great inconvenience. Take for instance the injunction of Jesus abont the way in which the prayers ought to be said and the way in which they ought not to be said. He said :—" When thou prayest thou shall not be as the hypocrites are, for they love to pray standing in the synagognes, that they may be seen of men." This is quite plain. Christians should not according to this teaching pray standing in the churches, for that was the way of the hypocrites. But how do the Christian ministers pray ? Do they not pray standing in the Churches ? And is this not the way which Jesus condemned. I am not here concerned with the question whether Jesus was right or not in his condemnation of the Jewish mode of worship. What we are here concerned with is only this, what Jesus required his followers not to do. And it is plain that he told them not to pray standing in the Churches. But this is exactly what the Christian ministers do. They pray standing in the Churches like the Jews and thus openly break a commandment of their Lord.

Jesus not only told his followers how they were not to pray but he also told them how they were to pray. He said : " When

* Mark differs from Matthew as regards the injunction about carrying staves. Mark says Jesus permitted the missionaries to carry a staff, but Matthew denies this. According to the latter, Jesus expressly forbade the missionaries to carry even a staff. Thus these two evangelists are at variance with each other. It is now for the missionaries to decide which of these two writers is right and which wrong. See mark 6 : 8.

thou prayest enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret." That is the way prescribed by Jesus for his followers, and this was the course which they ought to have followed. Jesus, on the one hand, forbade his followers to pray standing in churches and exhorted them, on the other hand, to pray in complete seerecy. From these injunctions it is clear that he wanted his followers to pray only in secret. The Christians, however, in direct contravention of his command, have built churches where they pray standing like the Jews—a way which Jesus, rightly or wrongly, condemned and which he bade his followeas to avoid.

It will, perhaps, interest the reader to learn the teaching of the Holy prophet on this subject. The Holy prophet, on whom be peace and the blessings of God, said to his followers: "The best of prayers are those which you say privately in your homes save the principal obligatory prayers which should be said with the congregation." In order to make this injunction more clear to the reader, it must be stated that a Muslim is enjoined to pray five times daily and in addition to these five daily prayers, he is exhorted to say prayers in the latter part of the night, when the people are generally enjoying their sleep. This last prayer is known as *Tahajjud* and is performed by the devotee at his home in the stillness of the night. As Islam does not lay too much burden on its followers, therefore this prayer, or *Tahajjud* as it is called, is not made obligatory on every Muslim, for if this prayer had been made obligatory, all men would not have been able to acquit themselves of this duty. Yet all Muslims, both male and female, are exhorted to try to devote a part of the latter portion of the night to prayer and to say this prayer privately in their homes. But besides these night prayers there are other prayers also which the Muslim is exhorted to say privately in his house. The five daily prayers consist of several portions called *rakats*. Some of these *rakats* are known as *Farz* (obligatory) and the others as *Sunnat* and *Nafal* or supplementary prayers. Of these the obligatory number of *rakats* must be said with the congregation, while the supplementary prayers the Muslims are exhorted to say privately in their homes. The morning prayers, for instance, consist of *four* rakats, two obligatory (Farz) and two supplement-

ary and the Muslim should say the supplementary prayers at home. The same is the case with the prayers to be performed at other times. Part of them the Muslims are exhorted to say privately in their homes and part of them with the congregation. Thus the Muslims are expected to say their prayers in private as well as in public. The Holy Prophet, on whom be peace and the blessings of God, prescribed both methods, while Jesus prescribed only one. It is hardly necessary for me to point out that both methods have their uses The Holy Prophet said that the best prayers are those which are said privately at home, still he required them to meet together in mosques and say their prayers together. One use of this is that the faithful have an opportunity of jointly supplicating their Lord for His blessings, mercy and forgiveness. Thus they are not only able to pray jointly for their common good, but by so doing their bond of union is strengthened. But to avoid the risk of becoming hypocritical in our prayers, we are also exhorted to address our Lord privately when we can pour out souls before Him freely and supplicate Him for His favours in a lowly and humble spirit. In a private chamber of our house, we can cry and weep before our Lord and humbly beg His mercy, lying prostrate on His threshold. But at the same time we should not forget that we are closely bound with other members of our vast Brotherhood. Hence it is necessary that the members of this great brotherhood should also present themselves in one body before our common Lord and jointly ask for blessings on the whole community. Hence the injunction to say part of our prayers with the congregation in the mosque. No sane man will deny that just as saying the prayers privately in our homes has certain uses which are not attainable in any other way, similarly the offering of joint prayers has also certain advantages which can be had only when the faithful meet together and address as one body their common Lord and Master. Hence we are thankful to our Holy Prophet for His prescribing for us both ways of worship so that we are now able to derive all the possible advantages from prayer. But Jesus prescribed only one way, *viz.*, that of praying secretly and thus we see that in the case of prayer also his teaching is characterised by the same defect which is so conspicuous in all his teachings, *viz.*, the

defect of one-sidedness. He almost always takes into consideration only one phase of a question and bases his teaching on that alone, totally neglecting other aspects, and the result is that his teachings lack universality and are calculated to do immense harm when one tries to make them the rule of his life. His teaching on forgiveness has the same defect. Indeed it is noble to forgive on certain occasions, but it is also necessary to punish the offender on others. But Jesus forbids us to retaliate or resist evil and the only commandment which he has to give us is 'Forgive.' He does not ask us to forgive when forgiveness is likely to mend the offender and to punish when the offender can not be reformed but by punishment. Unlike Jesus, the Holy Quran bids us both to forgive and to punish according as the occasion demands. Hence the teaching of the Holy Quran is perfect, while that of Jesus is defective and therefore harmful. The teaching of Jesus does not meet all the needs of humanity and therefore it can make no pretensions to universality. The Holy Quran, on the other hand, fulfils all the needs of man and therefore its claim to finality and universality is just and reasonable.

Our National Salvation—II.

The *Mussalman* in its issue of the 19th February takes up the same question and suggests "How to impart life." Thus says *the Mussulman* :—

"A thinking man can, in our opinion, be never insensible, and when we say that, as a community, we are dead, we do not of course mean that every individual amongst us is dead. There are amongst us a few, though their number is very small, who think for themselves and who have life, though not very active. These few *should* make it their duty to ponder over their future. They should always think over the question as to what they were, and what they ought to be, and this thought, when it becomes serious, would make them restless *i.e.*, would impart real and active life unto them."

But I ask in what respect are these "few" amongst us better than good Hindus or good Christians? Those who think that Muslim salvation, specially in this age, is possible through the help of a "fewmen" who have life though not very active have a very low view of Islam and its future. A few thoughtful men among the Moslems do exist and did exist in the past but they could never arrest the downward motion of the Muslim community. Of such men one section belongs to the English educated class whose foundations of faith are so much shaken that at heart they are no better than deists and Brahmos. It can be said with perfect assurance that few of them believe the Koran to be the very word of God revealed to the prophet of Islam or that all the commandments of the Quran suit this age and will hold good to the end of the world. They care for their community and not so much for Islam. Their love for their community is only another name for their love of their own selves, for the rise of their community, in the modern sense, will save them from the shame of being the members of a community which is looked down upon by the other advanced nations. The reason of their rejoicing when they hear of coversions to Islam in the West is also to be sought here, for they take the triumph of Islam to be the triumph of their own community. For let me ask how many of them lead

a true Muslim life, how many of them offer their daily prayers and keep fast with a true Muslim devotion? How many of them are ready to sacrfice their life and property for the sake of Islam? Such people can never raise their community. They may create a noise for the time being but as they have no true fire in them all their activities will fail to produce any permanent result.

The other section of the "few" good people among us belong to the Arabic educated class. This class indeed still lead the peop'e in religious matters. But people much better than these both in learning and piety existed before, but they too could not arrest the downward motion of the community when it was in a much better condition. How can the present-day *moulvis* who are inferior to them in every respect do a much harder task, that of raising a fallen community? The more serious the disease the better is the physician needed. The condition of Islam had never been so serious as it is in this age. It is in danger from within and from without. It is divided in numerons sects which widely differ from each other. It is being dangerously attacked by the Christians and votaries of other religions. The community has lost its vitality and a dead formality prevails throughout Islamic world. Bereft of power, bereft of learning, bereft of that fervour which is the soul of all progress, how can it rise again unless some superhuman power comes to its aid?

The Anjumans here and there cannot supply the thing needful. They may collect money, they may gather an army of missionaries, but can such missionaries do the work that is needed? They may be of some service in teaching the masses the fundamental duties of the Muslims but can they who themselves have no life give them life? Then again can such type of missionaries have any voice with the upper class people whom they themselves imitate? And unless regeneration begins from the top can it filter down to the bottom? The whole community from top to bottom has got a sort of spiritual paralysis and a galvanic shock is needed to quicken it again.

This galvanic shock, this new life, can come from God alone, the source of all life. The Quran says:—

ربي الذي يحي ويميت

"It is my Lord who gives and takes, away life." But how does God give life to a nation? The Book of God says:—

يا يها الذ ين ا منو ا ستجيبوا لله وللر سو ل ا ذ ا د عا كم لما يحييكم

"O believers, obey Allah and His prophet when he calls you because he restores you to life." (viii 25.) So it is clear that God raises a nation and infuses new life into it through a prophet. Just as rains set in after summer, so when spiritual dryness prevails in the world and sin and corruption are rampant God sends a prophet to infuse new life into the people and purge them of all their lethargy and impurity. Every thinking Moslem feels that under the existing circumstances there is no earthly chance for the regenration of Islam. It is God and God alone who can raise Islam again. The prophet of Arabia also foresaw this and he prophesied that when Islam would be in the lowest depth of degradation a man would rise from among the Persian stock who would bring down faith even from the Pleiades if went up there. Indeed it is faith and faith only that can give new life to a nation. Really speaking, all the nations of the world in the present age, and the Muslims among them, are sadly lacking in faith, true, living faith that may guide our conduct at every step. The Merciful God has sent a prophet and saviour to quicken the dead earth. This prophet was born at Qadian in the Punjab in India.

Here the Mussalmans may ask, How can a prophet come after the "Seal of the prophets"? But they should remember that the same blessed prophet foretold of the advent of "Jesus the prophet of God" in whose time Islam would triumph over other religions and would spread in the four corners of the world. Now this prophet of Qadian has proved beyond all doubt that he is a recipient of divine revelation and in these revelations he is addressed as a prophet. He claims to be not only the promised Messiah but the saviour whom all the world is expecting. But he does not claim to bring a new Book, but on the other hand he declares himself to be an humble servant of the Prophet of Arabia and his greatest work is the renewal of faith. The faith of a man cannot be perfect until he sees signs of God in himself, and unless the faith be perfect a man cannot shake off the impurities of sin from him. Indeed the source of all sins, all evils, and all corrup-

tions in this world is the want of faith. A man who knows that there is a snake in the hole will never put his finger in it. Similarly, a man who knows for certain that God is seeing all his actions can never do anything that may bring His displeasure. The very fact that a man commits sin proves that he has no perfect faith in God.

This prophet of Qadian proved the truth of Islam by irrefutable arguments as well as by showing innumerable signs. The truth of a religion can be judged by two tests: (1) That it can be explained by reason and (2) that it enables its true followers to realise God in this world and in this life. But the latter test is the strongest and most convincing, for it may be that we have mistaken in reasoning but there can be no mistake in the living signs of God. In the modern age all other religions except Islam declare the door of revelation to be closed, as if God heard and spoke in by-gone days but He has lost His powers of hearing and speaking in this age. It is Islam and Islam alone that claims that the door of revelation is open and that God heard our prayers and answered them not only in past days but He hears and speaks to His sincere and earnest servants even in these days. The Promised Messiah proved that he was recipient of divine revelation by means of prophecies which were wonderfully fulfilled. He has left prophecies about greatest events of this age, *e.g.*, the Russo-Japanese war, the Persian Revolution, the modification of the Partition of Bengal, the plague in India, earthquakes in Europe and America, the Balkan War and the great political earthquake which is now shaking the greatest Powers of the world to their very foundations. The fulfilment of all these is declaring the truth of his claims with a thousand tongues. He said that the blessing of revelation was not confined to his own self. Any true follower of Islam may aspire to receive it if he follows the footsteps of the prophet of Arabia, and among his followers there are good many men who are recipients of divine revelation.

His work was not confined to prophecies only. Thousands of thirsty souls came and drank the water of life at his feet. He made hundreds of Sauls Pauls and bloody Omars faithful Omars. Thirty-five years ago when he was an unknown solitary man

living in a small village he prophesied that large numbers of men would come to him. Thousands and tens of thousands of men came in his life-time and are coming now even in larger numbers not only from different parts of India, but from different parts of the world. These visitors are not like the ignorant and superstitious pilgrims of Benares or Ajmere. They are earnest and enquiring souls, many of whom are highly educated, who come to have the deepest problems of religion solved. Nor are these visitors Moslems only, but Christians, Sikhs and Hindus also are among them. A large number of these people have settled in Qadian and the society thus formed is unique in the world. High and low, rich and poor, educated and uneducated all are actuated by one ideal—reverence for Allah and love for His creatures, which is but another name for Islam. Hundreds of them have left their hearth and home, their nearest and dearest relatives and migrated to this place with their families to realise this ideal. Many of them had to meet with the strongest oppositions but relying on their Lord Allah they faced all trials and difficulties with smiling faces. In them is to be found a spirit of sincerity and earnestness, plain living and high thinking, and above all a devotion to Islam which is to be found nowhere else in the world. It is very easy to talk of love and sacrifice but those who can show by their lives how to love and how to sacrifice are no doubt examples to mankind. It can be said without the slightest exaggeration that this modern Jesus has produced a band of men whose love for God overshadows their love for their wealth, children, wives and even their own lives.

The people of this community who live outside Qadian are also actuated by this spirit, for one of the conditions of entering this brotherhood is to prefer religious duties to worldly business. Absolute purity of thought, speech and conduct marks the members of this fraternity.

It would have been enough if the promised Messiah had done this and nothing more. But he has done much more. He wrote numerous works in which he proved by strongest arguments that Islam is the perfect and living religion and that all other religions though true in there origin are out of date now, for they cannot enable their followers to reach God in this life. It is

Islam only that can enable a man to attain God in this life.

In religious controversy he advocated a new principle by which matters could be decided very easily *viz.* ,let every religion put forward the arguments of its truth from what it claims to be its revealed book. Judged by this standard many of the existing religions fall to the ground at once. The promised Messiah cut at the root of the modern form of Christianity by proving that Jesus did not die on the cross but he survived it and fled to the east and preached to those children of Israel who had settled in Afghanistan and Kashmere and his tomb is at Srinagar, in Kashmere. Many Christions have accepted Islam, and Ahmadism, the teachings of the promised Messiah, is a dread to the Christian missionary.

To the Sikhs he proved that Baba Nanak was a Mussulman and this he did so successfully that intelligent and honest Sikhs are coming to the fold of Islam to which the founder of their sect belonged.

His works are a storehouse of the solution of religious problems of every kind. There is a freshness, straightforwardness and sincere tone in them that captivates the reader at the first glance.

To the earnest seekers of truth they are not only the consolations of life but consolations of death. To his followers they are such weapons that with their help they can overcome any opposition from any religion or any form of opinion.

He has created such a missionary spirit that his followers are preaching not only in different parts of India but have gone out to Egypt, Arabia, England and East African Islands.

He has predicted a great future for the movement initiated by him. He has said that this small plant would spread over the world in near future.

Brothers, who claim to be the followers of Islam, rejoice that days of the revival of Islam are near. Allah has sent His Messiah to lead you. Come one and all under his standard. Be not in haste to denounce him as an impostor. Remember the case of the Jews and what they have gained by opposing him whom God sent to deliver them. Arise, awake, enquire, follow the truth, and be pioneers of salvation of the world.

CHITTAGONG,
BENGAL. MUBARAK ALI.

Lord Headley on Islam.

(*By Qazi Abdul Haque.*)

Lord Headley's address at the inaugural meeting of the British Muslim Society in London is a remarkable utterance. It has appeared *in extenso* in the January number of the *Islamic Review*. The address, fraught as it is with considerable wisdom, truth and genuine sincerity, deserves more than a passing notice. Lord Headley in his capacity as President of the Society has set before its zealous constituents a clear scheme for the dissemination of Islam. His note of warning that the workers of the Society should steer clear of politics is really very welcome and opportune. In fact the advocacy of a true faith has little or nothing to do with political controversies. The purpose of a true religion is to win people over to the side of God, to breed in the busy din of the world a spirit of real piety and godliness, and to sweep away from the face of the earth the growing tendency to materialism and godlessness. The sphere of religion is in truth infinitely above the low plane of politics. The Muslim missionary who goes forth into the harvest field of God with the Moslem pledge of السلام عليكم ! (peace be with you) holds out to all with whom he happens to come into contact the sacred gospel of peace. Such a missionary need not retard his progress by digressing into the prickly shrubs of political discussion.

FORM AND CEREMONIES.

Lord Headley makes special mention of the peculiar adaptability of Islam and thus finds the universal adoption of this faith by Western nation possible without seriously interfering with the manners and customs of the West. Lord Headley seems to have hit the nail upon the head when he says this. Islam is not the name of any mechanical stereotyped treadmill routine of meaningless formalities and purposeless rituals. It possesses an elasticity to suit all the changing conditions of different climates and varying circumstances of different ages, keeping intact the never-dying spirit and underlying principles which form the ever green core to give vitality and coherence to the endless diversity of thought and the infinite variety of actions caused by

the chameleonic conditions of the world. Lord Headley, however, denounces the policy of attempting to insist upon the rigid observance of certain forms and ceremonies which in his opinion is a relapse into Christianity. "Most of the conditions of life in the East and the West," says he, "are very different, and the habits and customs of the thirteen hundred years ago were not the present day's habits and customs either in the East or the West, but the grand and fundamental principles laid down over and over again by the Holy Prophet are as correct and applicable to-day as they were in his day. Light and darkness as well as right and wrong were apparent thousands of years ago; they exist to-day and will probably be in evidence to the end of time—nothing changes them. We must draw a distinction as follows:—When we are told that absolute belief in and submission to God and beneficence to our fellow-creatures are necessary to our salvation, we are not asked to subscribe to any dogmatic teaching, and we have no difficulty in recognising Islam, and there is nothing an intelligent Westerner can well take exception to; but if an attempt is made to insist on the rigid observance of certain ceremonies and forms intended for certain people thirteen hundred years ago, in different climate and different conditions, and it is insisted that these forms are *vitally important*, we shall find it very hard indeed to make much headway, and we shall, moreover, lay ourselves open to the accusation of doing exactly what we find fault with the Christians for doing, *i.e.*, making Baptism, belief in the divinity of Christ and the Sacraments necessary to salvation. The strongest and most convincing argument we can bring forward to support our claims and win Western sympathy is that no idea of atheism or idolatry can possibly exist in the mind of the true believer; and this fact should go far to mark Islam as the great religion of the future. We observe in Christianity a lack of cohesion and uniformity, but in Islam we find all that should satisfy the created in the desire to be at one with and to return to the creator, the ever-present and omnipotant protector of all creatures." Really the chief point of difference between Islam and other faiths of the world is the comparative fewness of rituals and ceremonies in the former, whereas many a faith of to-day is so much encumbered with

the dead weight of needless forms and ceremonials that it has become difficult to observe them all. But one thing must be borne in mind in this connection. To condemn one evil one should not err on the other side. The question of forms and ceremonies needs careful handling. The general failing of the present day critic of religion is a tendency to fall into platitudes and ignore the practical side of things. Forms and ceremonies are condemnable not because they are the necessary sources of evil, but because they have no sound basis to rest upon, and shorn of any spiritual or moral value have degenerated into mere shell, the kernel having decayed long since. The forms and ceremonies which serve no purpose whatever and have outlived their usefulness are no doubt to be set aside as so much nuisance. But every deed done requires a method. We cannot conceive a work being done without a method. When method and mode are indispensable essentials to be done, it is therefore only right that forms and ceremonies must claim a place in the activities of the world in some form or other. The absolute abolition of these means the total cessation of work. The necessary condition to be imposed upon the modes of work should be to avoid a rigid fixity and utter lack of elasticity. Every good and workable scheme of work must provide for the changing conditions of human requirements. Without this every scheme, however excellent it may be, is sure to become dull and mechanical if it fails to suit tho varying aspects of the work for which it is meant and if it has been driven adrift from the principle on which it was originally based. Every scheme and every method of work will come to fall under the definition of forms and ceremonies if the spirit on which it was broadbased has faded away and only the outward shell remains. No sane man will ever be solicitous for the shell if the kernel has dried up. The toughness of the shell does not go hard with anybody so long as the kernel lies hidden in it. Though the shell is in itself a useless bore, yet it protects the kernel, hence it is that it has as strong a justification for existence as the kernel itself. The enjoyment afforded by the kernel would not have existed, if the kernel had not been protected by the hard outer covering, the shell. Exactly the same is the case with the forms and ceremonies. A deed divested of any particular method will cease to be a deed.

To do is to do in a set form. Without a definite form of work the work is a mere illusion. This form with all its irksomeness must remain a necessary adjunct to the work itself. But apart from the result which this irksome procedure is expected to produce, the latter will be a veritable nuisance. Applying this principle to all those forms and ceremonies which have lo t all capacity for producing the required result, they will have to be condemned as so much labour of love imposed upon man with no remunerative benefit and must be forthwith deprecated as worse than worthless. But to say that there need be no forms is only another way of refusing to do anything towards our advancement. Do we must, and for that purpose a prescribed course or particular way or method will be necessary. Islam therefore does not hold out to its adherents any plausible promise to liberate them from all sorts of forms and rituals, because it will be converting man into a dull mass of living inertia. What it does promise is that the form imposed upon the adherent must be well within his capacities and must enable the worker to enjoy the rich fruition of his labours; thus then the end comes to justify the means, The advantage which a labourer is sure to reap is a sufficient compensation for the small amount of trouble a few forms and rituals of Islam entail.

Before entering upon the study of Islam it must be understood as a religious axiom that a religion is not worth the name if it sets up no ideal before its votaries. Islam, as a religion, therefore brings forward the highest of ideals for its followers.

وما خلقت الجن والانس الا ليعبدون

Islam proclaims with all possible force that the purpose for which man is created is nothing but divine worship. The main thing which man is required by his Creator to do in this world is Divine worship, all other parts of his activities being subordinate to that one supreme purpose. This purpose of human life must pervade all the varieties of human action and thought A Muslim is therefore meant by his Creator to live in such a manner that all of his words and actions and even thoughts be prompted by godly motives; he is to merge his own weak wavering will into the strong invincible will of his Creator. He is to lose his own frail individuality in the all-powerful personality of

God. This being the case, he the Muslim must so regulate his daily life that he may constantly remember God, there being no moments of forgetfulness. For the fulfilment of this imperatively necessary object, the constant remembrance of God, he ought to set apart short intervals for the sole worship of God. These intervals will be continually filling and refilling the mind with the sense of loving care and control our Creator ever exercises over us His creatures. To serve this end the five daily prayers are prescribed. Rise in the morning and before you do anything prostrate yourself before your Creater, seeking His help against all your own weaknesses and praying for strength to encounter temptations. Thus fortified with divine succour you go about your business. You remain all attention to your business till the day begins to decline. You feel tired of work and need rest. You stop work, making ablution you fall down worshipping before the Lord of the worlds, thanking for what you achieved and begging for more. Thus refreshed and renewed, you mind your own business again till the gloom of the approaching evening begins to cast a dull pallour over the bright dazzling effulgence of the noonday sun. You again think of your Creator and bow down before Him in adoration with geunine love and full sincerity of purpose. You again resume your own business till the shades of the evening close in. You hail the night with a short prayer to the Almighty. This prayer forms the blessed link between the busy day and the silent night. You have your food and chat with your friends till you feel inclined to retire. You close the waking life with a prayer and go to sleep.

This forms the daily programme of a Muslim and anybody who feels averse to stopping work for a short interval for prayers yet needs to learn the great lesson Islam has to teach to mankind. A Muslim is essentially God's and for Him he lives and not his own poor self. Lord Headley has not specified the forms and ceremonies which in his opinion were suited only to the wild sons of the desert thirteen hundred years back and are not suited to the civilised man of to-day. If he refers to the five daily prayers, I consider he is awfully mistaken. Greater refinement and higher culture have served to make man all the more fitted both intellectually and physically to arrive at a clearer conception

of the divine attributes and the relation between man and God as set forth in the Holy Book of Islam. The more we know of God, the greater we feel the need to pray to Him. If we, as ill luck would have it, fail to realise the absolute necessity of constantly resorting to prayers which would in that case surely appear to us as so many dull forms and ceremonies, it is a sure sign that the spirit of Islam has not got a sufficiently strong hold on our mind, and we have not yet got a firm foothold on the soil of Islam This should set us thinking. These five devotions will really be a burden, nothing short of an incubus hovering over the breast of the observer, if they bring him no compensatory advantages.

Let us ponder a little over our existence and see why we were created. What ought to be the differentia which might distinguish us from irrational beings? What does all this accumulated store of human experience and knowledge tend to? Why all this fuss and bustle? Why all this fret and fever of the busy world? Is all that purposeless? The only possible solution of this riddle is that man is created to carry out the supreme will of the Almighty and the resources of the whole wide planet have been placed at his disposal so that the power and bounties of God as unfolded in human experience and observation might afford so many incentives to serve God. The conclusion is inevitable that the purpose for which man has been brought into being is the service of God. We cannot serve God until He reveals to us His will. This gives rise to the necessity for prophets who are an agency adopted by God for the publicity of His blessed will. The commandments of God were brought to completion for mankind in the Holy Quran as the world ripened into the fullest maturity. While reviewing this institution of Islam one should not look askance at the fact that man is not born merely to add to the numeri cal strength of God's creatures but for some higher and nobler purpose. Indeed resorting to prayers five times a day must be too much for a man who does not realise the positive need of living for God as inculcated by Islam. Unless these five devotions are replete with the humblest submission to God and complete dependence on Him, they will be nothing but a ridiculous course of postures tiring to the performer and amusing to the on-looker. But when the heart is full of divine love and the mind feels the

full measure of gratitude to God and continued dependence on Him, man cannot help expressing his innermost feelings externally in the most becoming form. In order to give expression to a sense of humility and dependence, in order to give vent to our sorrowful attitude for failings in the performance of the divine will, in order to reduce one's value to a zero before that all-powerful Maker of the Universe as desired by Islam, it is difficult to conceive a more fitting mode of worship than the one prescribed by the Holy Prophet of Islam. You stand plunged over head and ears in a sense of gratitude for all this infinitude of bounties and blessings of God and dismayed by inability to do His will as desired by Him. You feel your frailty and the greatness of God, and utter in all earnestness "God is great." You fold your hands on the breast in complete subjection to Him and drive yourself away from the rest of the world and look upon Him alone as the forgiver of sins, the protector of men and the giver of all strength and rewards. In this attitude of mind you utter forth the well-known prayer and add to it any other of like nature in your own vernacular. Filled with love and submission you feel the heavy burden of His innumerable blessings and favours; both in mind and body you bend down before Him and further affected by the overwhelming sense of gratitude and dependence you complete your prayerful attitude by falling down prostrate at His threshold. These postures when prompted by the inner feeling are so many steps forward in the spiritual and moral advancement of man but shorn of the inward attitude they are a grimace, a mere waste of time serving no purpose whatsoever. If devotion to God was necessary thirteen hundred years back, there seems to be no reason why it should not be so now. If man could find time for them in those far off days, there is no reason why he should not find time to-day. Increased prosperity, culture and refinement should not estrange us from God. The more we have, the more ought we to feel grateful to the giver. Islam does not preclude us from making needful allowances for certain disabilites existing at a certain locality on account of climate and other causes, but an attempt to sweep away the five daily prayers sounds like yielding to temptation to throw off the yoke of allegiance to God which is an impossibility.

With all that Islam is comparatively free from meaningless conventions and rituals. It teaches nothing which human reason recoils from. It forces upon its followers nothing which human nature revolts at. It enjoins free and cheerful resignation to the supreme will of the all-wise, all-powerful Providence.

THE DRINK QUESTION.

The next point which deserves attention in the learned address of Lord Headley is the drink question. In this connection he says :—

" To come back to the drink question : What we really want is self-control. We cannot greatly respect that man who, fearing he may be tempted to do something rather unpleasant and rather wicked, shuts himself off from the world as a hermit or takes his life. I think I prefer the character which faces the temptation and goes through life possibly stumbling often falling into innumerable pitfalls, but ever rising to the occasion, and though acknowledging reverses, refuses to accept defeat. Of courss, the sufferings of a well-intentioned individual who thoughtfully and mournfully reviews his egregious follies and blunders must often be very intense, but he has the one great comfort of knowing that he can warn others ; his experience entitles him to a hearing, and 'that very little bit of hell' he has gone through in his struggles with the evil one may be the means of saving thousands of his fellow-creatures from making similar mistakes." These are words of deep wisdom but nobody should misconstrue Lord Headley's meaning. He should not be understood to mean that one should purposely fall into errors and blunders in order to become a hero. It is not the spirit of true heroism to invite temptation. The principle must be to keep temptation at arm's length but when it does befall man, he should then bravely face it and get the better of him. Man is weak by nature. Single-handed he cannot fight the battle of life. Unaided he is sure to come to grief. Perfectly alive to infirmities inherent in human nature a true Muslim constantly invokes God for assistance and thus assisted by God he braves all dangers and gets out of the harm's way. He avoids rather than invites temptations. He does not place any trust at all in his own powers. All power comes from

on High. To plunge headlong into temptation is to pave the way for one's own ruin. Perfection of human faculties, mental, moral and intellectual, is the aim. Sin is only another name for an abuse of the inborn faculties and powers of man. When all the powers and faculties of man work aright, there is no screw loose in the moral machinery, no prop wanting to sustain the intellectual fabric, and no part missing to weaken the spiritual edifice. Then is man said to be leading a religiously healthy life. This is not possible without Divine aid. Man alone cannot tide over this journey so much beset with pitfalls and stumbling blocks.

There is another point of view. It is difficult to find an instance in which a man ever ready to fall into temptations never surrendered to the evil influences which were in consequence ever preying upon him. Man loses the power which he never happens to put into use for a considerably long time. Continued disuse results in total extinction of a power or faculty. This is a fact the truth of which cannot be questioned. Evil tendencies can therefore be totally annihilated by not using them for a long time. An evil shunned for a long time becomes a fixed aversion and need not be dreaded. A virtue practised for a long time becomes a habit or rather a second nature, and cannot therefore be separated. This very principle holds good with regard to all other phases of human character and life. Avoid drinking for a sufficiently long time, it will become an aversion; and on the other hand indulge in it for the same length of time, it will become a fixed habit, a part and parcel of your nature.

(To be continued.)

THE TEACHINGS OF ISLAM.

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts :—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "*Review of Religions*," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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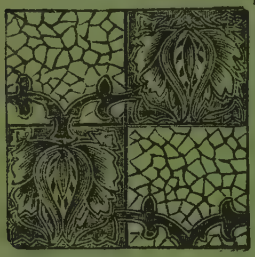

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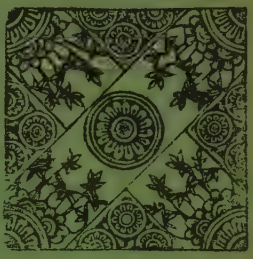

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بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

Lord Headley on Islam.

(Concluded from our last issue.)

Islam strikes at the root of the evil. It requires the Muslim to be always praying to God to keep him from temptations. A Muslim's mind is a battle-ground of conflict with Satan. But he alone cannot conquer. God comes to his rescue and the evil one is laid low. If we study the lives of all the great prophets of the world, it will be found that they were every moment praying to God for help. Every moment God was helping them. The result was that they each and everyone of them were able to do what millions of worldlings failed to achieve. They went successfully through all the temptations and faced all hardships and adverse circumstances with unparalleled fortitude and undaunted courage. Those who fall away from God and place all reliance upon their power soon fall easy victims to temptations. Lord Headley is against expecting a sudden change in the matter of drink, whereas in Arabia drinking to excess was the universally prevailing custom. But look at the firmness of the faith and the strength of will which those despised sons of the desert displayed at the word of command. Wine flowed in the streets of the town like water and all the wine-bibbers turned teetotalers in the twinkling of an eye. Islam means complete resignation to the will of God. Once surrender yourself to the will of God with a will and with a heart, once realise the Omnipotence and loving care of God, and you will be prepared to suffer a thousand difficulties for Him. What is wine that one can not leave for God? There is no compromise in the ordinances of religion. The moment you enter into the fold of God, all of His commandments become binding on you. Come to the Lord with a heart full of love and courage, and every omission for His sake will become easy for you

and every adoption for His sake will appear no difficulty to you. But excuses are not wanting where will is wanting. When we realise that we are God's and live for Him, that we cannot escape His sway, that Salvation is the wilful observance of His commandments, and that intentional rejection of His word is our positive damnation, how can we dare to say we cannot do this or that ?

Wine after all is a luxury and not at all a necessity. Muslims in England can do without drinking and any one else can live without taking even a drop of wine if only he comes to realise that God forbids drinking. We need not expect others than Muslims to give up drinking once for all. We only request those who embrace the holy faith of Islam to think no more of drinking as it is totally prohibited by their religion. Are not the people of France, England and Russia now abandoning the use of drink merely for political reasons ? If it is possible to give it up for worldly considerations, why should it not be possible to do so for spiritual considerations ?

POLYGAMY.

Another point worth consideration in the address is polygamy. Lord Headley says: "Polygamy as practised from the earliest times is pointed to by over-zealous, but unscrupulous traducers as a Mohammadan institution. As we know, and as the Christian Missionaries also know, it is nothing of the kind. Muhammad broke up the idols, abolished infanticide, and effected innumerable improvements in the midst of heathenish surroundings in a country sunk in all the darkness of pagan idolatry ; and amongst his good works, he placed restrictions on existing polygamy by limiting the number of wives a man might have. I think we should lose no opportunity of pointing out that by regulating the marriage customs which then existed the Holy Prophet was paving the way to higher ideals respecting morality. It was not to be expected that an eastern custom of the most ancient date could be abolished all at once, but a great improvement was effected." I am sorry my brother Lord Headley did not weigh his words so carefully before he committed himself to such a statement. His encomium to the good works of the Prophet and

his panegyric to the system of regulating the ancient practice of unlimited polygamy fall far short of what may be considered full justice to the Holy Prophet of Islam and his way of doing the work entrusted to him. The matter can be viewed from so many different standpoints. First of all, let us see whether the Holy Prophet was ever in his life given to compromise. A careful study of his life brings us face to face with the tremendous fact that his was an example of unbending will and uncompromising policy of subversion. It is, of course, true that he did nothing of himself. He transmitted to his people whatever he received in the shape of guidance from God. But once the commandment of God was out, its observance was equally binding and obligatory upon all believers irrespective of caste, and colour. Concessions, however, were allowed for natural disabilities. As for instance, when the injunction prohibiting intoxicating liquors was received, or the injunction directing faces to Ka'ba in prayers was received, no regard for individual scruples and idiosyncrasies was allowed. The Prophet did not care to respect the old established propensities and deep-seated tendencies of the people in giving out the injunctions of the Holy faith. If compromise was needed, it was needed more than anywhere else in the matter of unity and oneness of God. The greatest hatred and the deepest contempt was excited in the minds of the pagan Arabs by the Prophet's bold, unrelenting denunciation of their idols and his clear, explicit enunciation of the unity of God. They agreed to give him the most beautiful lady in marriage and further consented to accept him as their chief, if only the Prophet gave up denouncing their idols. Such of course was their deep-rooted faith in idol-worship. It is now clear that if the Holy Prophet had thought fit to compromise, he would have gradually introduced the idea of the Unity of God. But in the face of all dangers and in the teeth of all the persecutions of his countrymen, he proclaimed with an unflagging resolution the absolute unity and oneness of God and deprecated in no measured terms the abominable practice of idolatry.

The injunction of female infanticide, the prohibition of usury and other injunctions of cognate nature were announced with an inflexible force and their rigid observance was demanded of

the believers without any concession being allowed except for natural uncontrollable causes. Can it now he conceived with any show of reason that the Prophet adopted the expedient of mitigating the evil of unlimited polygamy and did not abolish it altogether for fear of reaction or any other similar consequences? It is apparently inconsistent with his *modus operandi* as discernible throughout his life. He never cared to pander to the low tastes of the masses. Let the masses feel and think as they please, he would hold out the absolute truth in its pristine purity. It is therefore clearly wrong to suppose that the Holy Quran did not think it proper to abolish the system of polygamy altogether as it was a practice of very old standing and could not be swept out of existence all at once, and hence as a matter of wise policy it was thought safer to regulate and limit it. No one acquainted with the history of the Holy Prophet will ever think like that. The other side of the question is that polygamy as it is found in the Holy Religion of Islam is the highest ideal conceivable respecting morality. This is what I hold to be true. If we look at the question quite apart from the prejudice which naturally enshrouds the mind of one who has been born and bred in monogamous surroundings, there remains no difficulty in grasping the real situation. It is only when the institution is viewed through the coloured glasses of peculiar propensities that it presents a blurred picture. The system of marriage as enjoined in Islam stands thus. A Muslim as a rule is required to wed one wife, and if compelled by necessity, he is allowed to marry up to four wives. Islam is a practical religion. It hates lip professions and fine-spun maxims devoid of all practical value. It makes provision for the different conditions of life. I don't think it is very hard to understand that in the chequered variety of human life circumstances do often arise which necessitate a plurality of wedlocks. What should one do when one wife has been through disease physically disabled to perform the obligations of wife? She cannot in fairness be put away, she rather needs better looking after; another marriage is the only solution. Again, what should a man do when the wife is unfit to bear children? Shall we advise the husband to remain childless? Certainly not! Another matrimony

will be the only remedy. Instances can be multiplied in any number. It is impossible to deny the course of nature which at times runs so unusually as to render exceptional measures absolutely essential. The problem reduced to its true proportions looks like this. Monogamy is the rule, polygamy is the exception. One is the usual need of every one of us, the latter is designed to meet the emergencies and exceptional conditions of life Imperfect will be the religion which fails to provide for exceptional cases. Imperfect indeed will be the morality which does not stop all the possible avenues of sin.

I hope my brothers, Lord Headley and others, in England will think over the question in the light of my remarks. In my opinion it is easy enough to indulge in idealism. But this will land us into dreamland where we will be continually spinning cobwebs of airy nothings while the practical domain will remain far away from us. Theorising and philosophising cannot fill the place of practical conditions of life.

Islam, as I have often repeated, cares little or nothing for the special inclinations of any people. It aims at true morality and not imaginative idealism. The underlying principle of marriage, as in all other institutions, is to provide a safeguard against sin, a source of happiness and enjoyment, a means of procreation with clear, unmistakable knowledge of parentage, and a healthy companionship. Thus the object of marriage is fourfold. Until and unless the marriage fulfils all the four sides of its purpose, the object of the institution is defeated and steps need to be taken to make up the deficiency. I fail to make out why should anybody refuse to see eye to eye with me. To sum up, the highest ideal of morality is reached when all inroads of evil are blocked and man becomes proof against the influences of vice. When one wife fulfils all the necessary conditions of life, one need not marry another, but if any of the objects is left unfulfilled, the marriage is incomplete and it is foolish not to supply the gap.

I do not like to labour the point any further, because it has more than once been discussed in these pages with exhaustive thoroughness and no obscure aspect has by this time been left for me to throw light upon. The Holy Prophet (may peace and the blessings of God be upon him) did not regulate the mar-

riage system of his own free will. He did nothing of his own accord. He gave out whatever he received from God. Thus the system was regulated by God and the limit imposed upon the marriage was sufficient, as just explained by me, to make the system one of the highest ideals of morality. If monogamy had been the only panacea for all the moral ills of mankind as some people seem to think, God would have enjoined it for Islam, and the early Muslims who laid down their lives for their dear religion would not have swerved even a hair's breadth from a strict adherence to it.

ISLAM—A LIVING RELIGION.

Before winding up my note I should like to invite the most serious attention of my brother Lord Headley and others who have had the good fortune to join the Islamic fraternity to the fact that a religion is dead if it does not go beyond moralising and philosophising. All the religions of the world boast of a very high morality and some of them can stand their ground to some extent in the competition of moral supremacy. Islam, besides possessing a moral code of pre-eminently exalted character, has eclipsed all the existing faiths in one respect which is of paramount importance. A religion is a system designed to establish a deep, direct connection of men with the Almighty Creator. No religion can claim our attention if it fails to bring about the desired end. It is by following Islam that one can enjoy personal communion with God. It is not an empty vaunt. There have always been men who on account of their faithful adherence to the commandents of the Holy Quran reached the high stage of spiritual progress which is characterised by communion with God. Such men have graced the world in all ages. It is the peculiar feature of Islam alone, to the entire exclusion of all other faiths. This experience of personal communion with God is within reach of every individual. Very recently there appeared in our midst a holy personage whose name was Mirza Ghulam Ahmad. He was recipient of divine revelation and was on account of his piety and purity of soul exalted to the grand office of the Promised Messiah whose advent was prophesied in all the scriptures of the world. He called men to God and proclaimed himself to be the Messenger of God

commissioned for the regeneration of the world. He spoke and wrote on the truth of Islam and the Holy Prophet of Arabia. His efforts guided and assisted by divine revelation sent an electric wave throughout the religious world and all religions put forth their very best into the field. He crushed the falsehood wherever it existed and unveiled the shining face of truth contained in Islam to the public view. He announced a large number of prophecies in support of his claim as the Messenger of God, a good many of which have already been fulfilled while others yet await fulfilment.

He showed a large number of heavenly signs which bring home the fact that he was from God and that his Mission was divine. Years ago when all Europe was enjoying internal and external peace and there was not the slightest sign of disturbance, he predicted the outbreak of a bloody warfare of an unprecedented magnitude and gave a ghastly picture of the carnage which would result. How this prophecy is being fulfilled to-day is witnessed by every body.

He enjoined upon his followers unflinching loyalty and unswerving fidelity to the British Government which is a blessing to one who feels it his duty to give a comparative view of different faiths. This gift of religious freedom forms a boon of the highest value which a benign government can confer on the subject-people. Yet the British Government is pre-eminently above the governments of the day when judged by this all-important criterion. The Promised Messiah was involved in a number of cases by the hostile attitude of theologians of different schools, but in all cases British justice ranged itself on the side of the Promised one. This well-tried faith in the British justice combined with the blessed gift of religious freedom prompted the Promised Messiah to include loyalty to the British crown in the very conditions of initiation into the movement. The followers of the Promised Messiah are following strictly in the footsteps of their blessed master and are ever prepared to render all possible assistance to their benign Government in times of need. A number of his followers have gone to the front and are fighting the enemy with all their might and main and those who have not got the chance to be at the front back them up with prayers for a complete victory

to the British arms and for their safe and triumphant return to India.

The Promised Messiah has also predicted the outbreak of a deadly plague in Europe and other Christian countries. This is because the people of these lands have witnessed the signs of God but paid no heed to them.

So in joining this movement every Muslim Britisher will simply make common cause with the followers of the Promised Messiah in wishing well to the British Government and furthering the righteous cause of his own country. He will never fee constrained to sever his connections with the movement because of the clash of interests. As loyal subjects of the British crown we identify our interests with those of our kind and just rulers! The Promised Messiah appeared for the regeneration of the whole world and not for any one particular nationality. Hence by joining the movement the whole world will be his field of work and not one country or one nation. We hold out the message of peace and truth to all the world at large and consider it a sin to resort to the sword for the propagation of a true religion even at the height of power. A religion, according to us, has its roots in the human mind and heart and only reason and argument coupled with spiritual and moral influence of a pious personality can implant it there. A single touch of argument and a single moment of blessed fellowship with a godly being can effect what swords of the whole world cannot do in years together.

ABDUL HAQUE.

The Teachings of the Promised Messiah.

Translated by M. Muhammad Din, B. A.

It should be borne in mind that mere lip confession is nothing unless it is backed up by sincerity of heart and a determination to carry it through. He who fully acts up to my teachings enters into that house of mine to which the divine revelation انی احافظ کل من فی الدار "I shall protect every one in the four walls of your house" refers. It should not be understood from these words that only those are the inmates of my house that live within the precincts of my house of brick and stone but also those who completely live up to my teaching. They, as it were, are the inmates of my spiritual house. What is required of them is that they should firmly believe and comprehend that their God is omnipotent, self-existent and the creator of all. His attributes are eternal and He is subject to no change. He is neither Himself a son nor has He anybody else as His son. He is free from death, crucifixion and suffering at the hands of others. He is near in spite of being distant and distant despite being near, yet he is free from the limits of space and time. Notwithstanding that He is one, His manifestations are manifold and innumerable. When man evinces a certain change in his attitude or undergoes real transformation, for him He becomes a new God and deals with him under a new manifestation. When a man works a change in his own condition, he feels a corresponding change in God. It does not mean that a change has come over God or that He is subject to decay like other things mortal. He is unchangeable from eternity and will remain ever so. He is perfectly perfect. But when He sees man taking a turn for the better He also manifests Himself in a different way. He shows His extraordinary power where extraordinary transformation is effected. This is the secret underlying miracles and abnormal and extraordinary happenings. Such is the God you have to believe in. Give him preference before every thing else. Prefer Him to your self, to your physical and other comforts so that your name may be inscribed in heaven. It has ever been His habit

to show signs of mercy. But you cannot partake of that mercy if there is any separation between you and Him. Your will, your wishes and in fact everything that you can well call yours should become His, so completely should these things be subordinated to Him. You should ever lie prostrate before Him with your forehead touching the ground whether you prosper or fail, so that He may do whatever He may like. If you will do this, He will manifest Himself through you—He who had concealed Himself for a very long time. Is there one among you who will act upon it and seek His will and be not displeased with His decrees. Misfortunes should not retard your progress. Your pace should be even faster and quicker; for that is the road to advancement and progress. Do your utmost to spread a knowledge of His unity and acquaint people with it. Be merciful to His creatures and do not oppress or tease them, neither by hand, nor by tongue nor yet by any plan. You should be ever doing good to His creatures. Do not prefer yourselves above others, though by accidence of situation or birth they may be placed below you. Abuse not, though you may be abused. Be humble, forbearing, well intentioned and beneficent to mankind so that you may be acceptable. Many there are who make a show of forbearance, yet they are wolves in disguise. There are many who show an outward polished surface, yet they are serpents at heart. You can never make yourselves acceptable in His sight unless your outward appearance harmonises with your inward feelings and hidden motives. Sincerity should be the keynote of your conduct. Being placed high you should be compassionate towards your subordinates or those that are younger than you. Hold them not in derision. Being a learned man teach wholesome lessons, nor hold up to scorn their ignorance to prate of your own scholarship. If your are a rich man serve the poor, and behave not towards them disdainfully. Be careful of ways of perdition. Fear God and let righteousness be your watchword. Do not worship His creatures. Sever away from the world and turn towards your Creator. Be ever disgusted with the world and its appurtenances. You should wholly become His. Live for Him and hate every sin and pollution for His sake, for He is pure and holy. Let every morning bear witness to your passing the previous

night with the fear of God. Fear not the curses of the masses. They just resemble the smoke which in a little time ends in nothing. They can never turn day into night. Fear the curse that descends from heavens and dooms its victim to eternal perdition. You can never save yourselves by duplicity and dissembling, for your God sees even the innermost recesses of heart. Can you deceive Him? Hence lead an upright life. Be pure and clean and free from every duplicity and dissembling. There should be not a speck of darkness in you, otherwise a smallest stain of it would overspread your light. If there is even a semblance of pride, deceit, hypocrisy or even a shade of vanity, conceit or self-approbation, or even laziness, you cannot be accepted. Do not flatter yourselves that you have done what you had to do. Beware lest the little you have done should deceive you. God wishes that a complete transformation may be effected in your lives. He requires of you a death after which he will quicken you with a new life. Such a death is better than life itself. Make peace among yourselves and forgive the trespasses of your brother. Villain is he who is not willing to make peace with his brother. He will be cut off, for he sows discord. Leave selfishness in all its forms and guises and forego your internal discords and dissensions. Bemean yourselves like a vile liar though you be in the right, so that you may be saved. Leave away the fatness of self, for the door by which you are called in is narrow and strait which a fat man can not pass. Unfortunate is the wretch who listens not to these words of advice and adopts them not as his rule of life. They are the words of God which have found expression in me. If you wish that your Lord in heaven be pleased with you, become one as though you are of the same parents. The noblest among you is he who forgives his brother most. Accursed is he who persists in his course and forgives not. He has nothing of me. Fear most the curse of Heaven for He is pure and holy and jealously watchful. An evil-doer cannot attain His nearness. He who is not jealous for Him cannot attain His nearness. Those who dog-like fall upon the carcase of this world or even as ants and vultures, and are satisfied with this carrion flesh cannot attain His nearness. Every polluted eye is away from Him and every defiled heart is ignorant of Him. He who is in fire for His sake will be saved from

fire. He who weeps on His account will laugh. He who breaks away from the world for His sake will find Him. Make friends with Him with a true sincerity and earnestness that He may reciprocate your feelings. Show mercy to your subordinates, your wives and upon your poorer fellow creatures that mercy may be shown to you in heaven. Become truly His so that He may become yours. The world is full of miseries, troubles and calamities. The plague is one of them. With a sincerity of heart and singleness of purpose take firm hold of Him so that these troubles may be kept back from you. No calamity or misfortune befalls this earth, unless instruction to that effect is issued from heaven. No calamitics can be averted or removed unless Heaven sends down His mercy. So wisdom lies not in catching hold of a branch or spray but of the trunk. You are not forbidden to use medicine or any other means, but you must not put too much reliance in them, because what God has decreed only that will come to pass. So this absolute reliance in God is the best remedy I can recommend. Any one who has the power, capability and aspiration for it should cultivate it.

There is another necessary thing for you to learn. Do not use the word of God as if it is a thing of the past, for your life depends upon it. Those alone will be honoured on heaven, who show reverence to the Holy Book here. Those who prefer the word of God to every other word—be it a tradition or saying of a theologian or a jurist for the matter of that, will be preferred in Heaven. There is no word of God for man now but the Holy Quran and there is no prophet and intercessor for mankind but the Holy Prophet of Arabia (may the choicest blessings rest with his soul). So every effort that you make should be to foster love and that a sincere one for that great prophet of men. You should not ascribe any kind of superiority to any other over him that you may be counted among the saved.

It should be borne in mind that salvation does not begin after death. Real salvation begins to manifest itself in this world. Who is the saved? Saved is he who believes that there is God and that Mohammad (peace and blessings of God be with him) is the real intercessor between the Creator and the creatures,

that under this heavenly vault there is no prophet that can be compared to him, and that no other book can take rank with the Holy Quran. God did not intend for any other book to remain a permanent code of guidance. He only intended that the Holy Prophet's beneficence should continue for ever. Hence he laid down the foundation of a perennial spiritual beneficence and a permanent code of guidance. Last of all to show to the world that the spiritual beneficence of the Holy Prophet is a living force even now he sent His Promised Messiah whose advent was necessary to complete the still incomplete Islamic edifice for it was imperative that the world should not end, unless it has seen the last link in the Islamic chain, that is the appearance of the Promised Messiah analogous to what actually happened to the Mosaic chain, for both the Islamic and Mosaic systems bear close analogy. The verses اهدنا الصراط المستقيم صراط الذين انعمت عليهم that is guide us in the right path, the path of those on whom Thou bestowed Thy favours, point to the same. Moses secured the same blessings and favours which his contemporaries and their predecessors had lost through sheer neglect. The Prophet Mohammad regained the lost favours of the Mosaic system. Now the Islamic system is the successor of the Mosaic system but far transcendent, the likes of Moses being far ahead of Moses and the like of Jesus surpassing Jesus to a degree. That Messiah made his appearance in the fourteenth century after Moses as the Jewish history amply proves. Similar has been the case with me. The condition of the Jews of his day was just the same as is the condition of the present generation. I am the promised one. God does what He likes. None but a fool will find fault with His decrees. Ignorant is the person who says it ought to have been decreed otherwise. He sent me with His bright, blazing signs which number more than ten thousand, plague being one of them. So he who enters my fold sincerely and follows me with the singleness of purpose and true devotion, and being totally lost in true discipleship bids good-bye to all his intentions, will earn the intercession of my spirit during these days of dire calamity Hence all ye who count yourselves among my followers, only then will ye be counted among my following when ye will actually tread on the path of righteousness. So observe your five daily

prayers with a humbleness and meekness of spirit as if you actually find yourselves in the presence of your Lord. Fulfil your fasts with true devotion and sincerity. Each one on whom it is obligatory to pay the legal alms should do so. He on whom making pilgrimage to Kaaba becomes incumbent should faithfully carry it out provided there is no obstacle in his way. Sublimate virtue into grace and give up vice disdainfully. Remember no deed is acceptable if it has not the sincerity of purpose with it. The root of every virtue is righteousness and sincerity. No deed will be lost which is based upon fear of God. It is necessary that you may be tried in all sorts of ways. You may be involved in troubles, griefs and misfortunes of various sorts like those that went before you. Beware lest you should stumble. If your connection with heaven is firmly tied, no earthly thing can snap it. If ever there is loss, damage or injury, be sure it is the result of your own misdeeds. Fear not even if you lose all earthly power and rank and wealth, your Lord in heaven will compensate you for it and replace it with a thing that you will never lose. So do not forget Him. You cannot escape being put into various and diverse sorts of troubles and deprived of your cherished hopes. But in no case should you lose heart or feel aggrieved, for the Lord your God is only making a trial of your sincerity. If you wish to be praised in heaven, you should suffer maltreatment and be cheerful. Hear reviling and abusing and offer thanks. Suffer failures, yet sever not connection; let it be all the more firm. You are the last of the chosen people. So do such virtuous deeds as may show highest pitch of excellence. Every one who is lazy, slothful and indolent will be cut off as if he were the rotten part that required amputation. He will die with a keen poignant regret. Yet he will do no harm to God or His cause. Behold, I give you the glad tidings. Your God does exist. Although each one is of His creatures, yet He selects him who selects Him. He hastens to him who walks to Him. He honours him who honours Him.

Prayer.

ادعونی استجب لکم

Prayer is the keynote of spiritual life. It forms the essence of all true religions. All the revealed faiths of the world lay the utmost possible stress upon this, but Islam is pre-eminently a religion of prayer. The Holy Book of Islam begins and ends with prayers and the text is completely saturated with a similar spirit. The necessary essential for prayer is the consummate conception of God and the complete dependence of man upon Him. While so much need is felt by every human being for prayer. very little heed is paid to the creation of a prayerful attitude. The Holy Book of Islam produces with all vividness and perfect clearness a deep and indelible impression of the attributes of God upon the mind of its adherents and makes free use of the well-known anecdotes of unquestionable history and illustrations from the vast book of nature for the purpose of bringing home to the reader the sublimest, the most exalted, the most beneficent and the most bountiful majesty of the Almighty Creator of the universe. The belief is further on developed in a strikingly familiar way. The glory and majesty of God being impressed upon the mind of the reader, the utter helplessness of man and his total dependence on God is the next point driven home in this connection. Coupled with the all-powerfulness of God and the absolute submission of man to His will, is the hope-inspiring sense and highly gratifying conviction that God's love and mercy for His creatures knows no bounds. No parents in all their tenderest affection and profoundest regard for the well-being of their progeny have loved so sincerely and so greatly as the loving creator loves His weak and frail creatures.

With the ripening of this comprehensive attitude towards the Creator, the creature involuntarily runs for help to his God and bursts forth into a prayer for all his legitimate wants and requirements. With loving care the most merciful God receives the weakling into His providence and out of His infinite mercy vouchsafes to him the object of his prayer. The words ادعونی استجب لکم "Call upon me, and I will hearken unto you" represent the attitude of man to God and *vice versa* at the stage where

man's heart is swayed with prayerful mood with all its necessary habiliments. It is only natural that creatures of God should have easy and direct access to their Creator in times of need and trouble and the latter again should in His unbounded grace and love be ever prepared to lend an ear to their supplications. So it is, and man praying in all humbleness and hopefulness never goes back empty-handed from the divine threshold. The greater the feeling of helplessness so far as the worldly resources are concerned the greater the chance for the acceptance of the prayer. We the creatures of God are His and He does not like even the faintest idea that we should place even the shadow of reliance upon any thing but Himself. Whoever trusts to anything even in an imperceptibly infinitesimal degree, does so at the sacrifice of his Creator's pleasure, and none is more awake to this than a true Muslim who following in the footsteps of the Holy founder of Islam is, as it were, prayer itself in flesh and bones. His heart is overflowing with the deepest love for his Creator and he looks upon Him every instant as the sole controller of his existence. This creates in the Muslim a perpetual tendency to prayer. He considers a prayerless moment as a blank in his life. Thus the life of a Muslim is one long series of prayers addressed with endless continuity to his Creator. This is the ideal a Muslim is required to live up to.

Repentance.

Man is weak by nature. He is surrounded all round by circumstances over which he has no control. He forces his way through a multitude of thorny by-paths. At every step he is likely to stumble. However strong in mind and body may he be, he is sure to have a knock down. He is to struggle on unaided and alone. There is only one source of help. He should be continually calling God for help. It is only in the nature of things that there should be moments of weakness and there should be drags and drawbacks, but he has no reason to despair. It is never too late. Come to God at any moment, and He will be ever prepared to receive you in His loving arms. God is the Creator of the whole universe and He loves His creatures with infinite love. He does not like any of His creatures to go astray. He is true and loves rectitude, and whenever any strayed creature turns back to the right path, God loves him and takes him up by the hand and carries him safely through all the worldly entanglements. God is the forgiver of sins. He assures us in His Holy Word that He loves those who slip away from the right path and full of grief and sorrow for their back-sliding fall down before Him craving pardon and succour. God who loves His creatures more than thousands of parents taken together attends to the staggering creature and makes him firm and steady. Only the Creator knows the real remedy of the ills inherent in human nature. He knows that man is frail and weak and makes due allowance for his infirmities. God has very mercifully indeed revealed to us His own loving and relenting nature and has further enjoined upon His strayed creatures to return to Him repentant. He promises to forgive all the trespasses on true repentance. Sad indeed would have been the lot of man if he had had no help against his inborn weaknesses. Perfection is not the work of a day. Man is a progressive being. Progression or regression is inevitable. There is no marking time in onward march. But before man attains to the final stage of development he must as a matter of course experience a good many slips and falls. Thus rising and falling he goes on and at every fall he must look upon his Creator for succour so that He may have mercy on him and raise him up again.

Perfection requires all these ups and downs of life, but for every upward step the uplifting assistance of the Creator is necessary, otherwise man is doomed to destruction. This humanity would have long since presented a dreadful scene of moral wreckage if God had not exhibited His relenting grace towards His creatures. It is therefore to save man from the constant corrosion of his inner weakness, that He has commanded him to repent of his shortcomings and thus strengthened resume the journey of life with redoubled energy and refreshed vitality.

Some critics look upon repentance as interference with God's attribute of justice. They are hopelessly mistaken. The term justice must be regarded as a relative term. It is really a foolish attempt to tie down the Almighty Creator of the universe to human imperfect principles. He with His boundless power and infinite grace cannot be pinned down to any human standard or ideal. Every sinner is sure to obtain pardon if only he comes with a sincere heart. Every wrongdoer is sure to meet with the same relenting attitude, if only he seeks pardon with all sincerity of purpose. Prevarication and equivocation will not do there. He knows the innermost secrets of our heart; sincerity and genuine desire for pardon and guidance are never rejected by the Creator. This divine law governs all, no exception being permitted. There is no room for any idea of injustice. Sin is nothing but a transgression of divine commandments. God reserves to Himself the absolute power and the sole right to punish and to forgive. Even if He forgives without any sort of repentance on the part of man, no body need have the hardihood to question His action. Forgiveness is not the monopoly of any particular class of individuals. It is of universal application. Whoever repents in all earnestness and purity of heart is forgiven. All are subject to one and the same course of action. Some critics have perverted notions of justice. According to them anything which does not coincide with their own peculiar definition of justice is quite the reverse of it. But it is our daily experience that when once a man repents truly, God showers upon him such an abundance of His favours that he becomes ever afterwards a righteous being, a perfectly godly man. God is holy and loves the holy. The unholy have no access to His Kingdom. When a man after a period of wandering aside comes to God and is pardoned by God on account of his sincerity of purpose, it is a common spectacle that such a one becomes the recipient of divine favours which are the exclusive share of the righteous. Those who assert otherwise and deny palpable facts are blind and cannot see things as they are. For them repentance is the only remedy.

A distinctive feature of the Holy Quran.

There was a time when the advocates of all worn out, ante-diluvian doctrines could easily hold their own in the field of controversy by finding faults with those who happened to disagree with them in the light of modern ways of reasoning. Thus these champions of out of date dogmatism could keep the attention of the religious public away from their professed faith. The student of comparative religion was, in his efforts to probe the reality, simply lost in the labyrinthine mazes of high-flown critical profusion incessantly poured forth by this class of frivolous critics, the obvious result being that some serious thinkers came to hold religion as nothing short of cant and bombast with no ennobling influence and elevating character. This nasty game of destructive argumentation beside breeding a positive contempt for religion in some quarters, gave rise to friction and mutual ill-will. Not a day passed when some tyro or other, scarcely out of his teens and without any sort of learning worth the name did not take it into his head to further the cause of religion, forthwith take up his pen and with the astounding over-fluency of a stump orator begin to satirize the masterminds of the world. This was an every day phenomenon. A morbid taste for silly, useless fault-finding was the natural output. Serious thinking came to be regarded as an insipid occupation of the mind. To enhance the gravity of the situation, some carpers at religion, never cared even for a moment to study their own faith. In short, as already stated, the student of comparative religion was hopelessly left in the lurch and could make but little headway towards the truth through the bewildering over-abundance of confusing criticism. Several times right thinking people saw the need for a radical change in these critical modes of study which, according to them, were so many fertile sources of mental confusion and mutual strife. But a bad taste for exciting criticism was the order of the day and the busybodies who could win ready customers by arousing the curiosity of the masses never lent a willing ear to these high minded thinkers. Things were steadily going from bad to worse and no signs of improvement were visible upon the surface. At this

juncture a healthy check was the one thing needful which might direct the energies of the religious critics into the right channels. The Press Act afforded the most essential restraint. The politician may well have cause to grumble at it, because the Act has put a band upon indiscriminate speech. The polititian is always for liberty and freedom in his little domain of politics, but the religionist has greater responsibilities devolving upon him. The latter cannot afford to indulge in mere hollow criticism. What would the world gain if a critic succeeded in destroying a world of hostile faiths but failed to establish even a single one. No amount of destruction will make the world any the better if no alternative dispensation is established. This is what eager critics of religion could not see their way to grasp. The Press Act has put an end to all boisterous vulgarism and elephantine facetiousness which hitherto characterised the style of many a notoriety-monger. There is but one course left open to a religionist and that is the one course which straightway leads to the manifestation of truth but which is not yet followed by an overwhelming majority of religious thinkers. Let other faiths alone, and lay bare to the public view the beauties of your own. This is the golden rule which must now govern the activities of the religionist. If all the followers of different religions confine their speech and writing to unravelling the hidden mysteries and unveiling the unseen beauties of their respective religions, the student of religion will be greatly helped and quite a store of sound solid religious literature will be laid before the reading public. This will lead to rational thinking and conclusive reasoning. The reality will before long begin to appeal to the sane healthy mind with a force unpossessed by it before.

I don't mean to say that criticism even in its healthy and sound condition is condemnable. It is a valuable instrument for breaking up the ground for truth. It seems to weed out abnoxious undergrowth which runs riot and threatens the very existence of the plant itself. Criticism, inoffensive and agreeable, prepares the way for the acceptance of truth and is therefore an indispensable part of right reasoning. What I do deprecate, as I have just made clear, is the enormous and nonsensical expenditure of words with which lengthy dissertations

and tedious perorations were penned by charlatans with no other purpose than to wound the religious susceptibilities of others. We were always against this sort of writing, but our voice was too ineffective to wean such harpers upon religion from their injurious courses, but the Press Act cut the Gordian knot, and our object is sure to be achieved. I have a mind to place before the reader a distinctive characteristic of the Holy Quran which, I am sure, is the sole monopoly of this book alone to the total exclusion of other books whose adherents claim divine origin for them.

The Holy Quran lays unmistakable claim to all-round perfection. No side of spiritual advancement is ignored, no means of moral edification is allowed to pass unnoticed No avenue of evil is left unstopped. No door of vice is left open to hamper the progress of virtue. No sound rational view is left out of consideration and finally no false notion is permitted to go unrefuted. The Holy Quran inculcates rules of life and promulgates practical principles in perfect harmony with human reason. Whenever it propounds a docrine, it establishes the truth thereof with cogent arguments. If it undertakes to rebut a false dogma, it adopts the most convincing of reasons to do so. To make a statement unattended with necessary demonstrations to substantiate it is outside the sphere of this book. I am sorry space does not permit me to quote instances to show how arguments accompany every bit of doctrinal lore, but these can be easily multiplied in any number.

So far it is all easier said than done. Any other book can come forward and make a similar claim. Until and unless the all-important claim is put to a test, no definite opinion can be formed about the soundness and *rationale* of the claim so widely made by all. It will take a long time to touch each item separately and examine it in the light of the above-mentioned datum. But the Quran has not stopped there. It completes the idea of perfection in theory by carrying it into the practical domain.

Every book perfect in all its bearings must lead its followers to the ripening of their labours. To be clearer, if one adopts as his guide a perfect moral and spiritual code, he must enjoy the dead certainty about the existence of God without which it is not

at all possible to get rid of the clutches of sin. Man is weak by nature and unless he lives under a constant sense of divine existence, he cannot overcome his sinful inclinations, which is the only result of weakness. Human knowledge is bound to remain poor if it is only limited to hearsay and second hand information. Information at first hand produces that depth of conviction and force of certainty which ought to be the characteristic of an ideal Muslim. Act upon this book and that deep-rooted conviction about the existence of God will be yours. There have been and even now are many men who act up to the teachings of this book and enjoy personal communion with God. It is difficult to see how a man whose faith in God is based on no personal experience, but on the universally prevailing idea which floats upon the surface of human thought and scarcely goes deep down into mind, can attain to that certainty which to all intents and purposes amounts to seeing God with one's own eyes. Yet the Holy Quran carries its adherents step by step to this perfect stage where the mask is thrown off and personal communion with God is the order of the day.

We have not yet heard the votaries of other books making such a claim for their books and are therefore bound to say that other books are devoid of this life-giving force which the Holy Quran possesses. I shall be thankful with all sincerity of purpose if any non-Moslem friend of mine points out to me whether the book he follows claims to have the efficacy of leading its adherents to this stage of spiritual development. As far as I know the followers of other books have in despair attempted to prove that personal communion with God is only an hallucination nothing but a delusion of mind. But to their great dismay, God reveals to His chosen servants events of far distant future which no penetrating eye of the oracle can foresee with any amount of precision. Human fancy can at least indulge in beautiful phrases and fascinating constructions, but scarcely rise above guesswork which deserves no credence whatever. But personal communion with God has its peculiar advantages and benefits to the invidual himself and others connected with him. His own mind filled with the unshakable conviction that God and no other being speaks to him consumes all possibilities of doubt and misgiving

about the existence of God which produces the utmost satisfaction of mind and deals a death-blow to all heart-burning. Every time he addresses his God, he hears from Him a comforting voice which sets his restless mind at rest and he feels that in times of trouble and tribulation he can with perfect confidence fall down upon the threshold of his loving creator and implore help from Him. Thus God becomes his greatest support and strongest shelter. So strong and unswerving is the trust of such men in God that no worldly distress and disaster, however crushing and ruinous may it appear to be, can daunt them. They rest satisfied in their trust in God. We have just seen an exalted personage who enjoyed personal intercourse with God. Often before our eyes he was involved in serious trouble, several of his embarrassments appeared to be boundless, chances seemed to go against him, but he trusted in God who foretold of his ultimate success. No untoward turn of circumstances had any depressing effect upon his mind. He was cocksure of his success and success at last was his lucky lot. Every time he had to pass through such a course of events which was beset with knocks and falls, he emerged triumphant and his companions received fresh strength in their convictions and beliefs. Thus he himself profited by his deep connection with God and others who lived near him were also electrified. A brief, unbiassed study of his life is enough to clear all doubts that communion with God is a phantom enjoyment of fancy with no reality in it. He has passeed away, but he has left us quite a store of prophecies which he made public then and there, and which are being fulfilled years afterwards to the letter.

Under the circumstances the only conclusion is that a perfect book must itself undertake to establish all necessary claims and offer all needful arguments therefor. It must be free from anything like a need of human buttresses, which tends to prove its weakness. Besides this, a perfect book must rebut and refute all false notions and untrue dogmas with forcible convincing reasons. Furthermore it must possess the efficacy to lead the adherent to that stage of human advancement where there remains no obscurity between him and his Creator, where he hears the charming voice of his loving Creator, where God becomes the centre of all hope and love and where God accepts man as His and showers His choicest blessings upon him in full abundance.

These features, we dare say, are possessed by no other book than the Holy Quran of Islam, and when through the instrumentality of the Press Act the petty critics will either feel called upon to retire from the harvest field, or will have to confine themselves to their several books, then it will be time for the world to see that the Holy Quran is the only book which can satisfy human mind.

ABDUL HAQUE.

An Inner View of Islam.

The *Jamaica Times*, reviewing a small pamphlet, entitled the *Islamic Mode of Worship*, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second-successor to the Promised Messiah, says, under the above heading :—

"The Islamic Mode of Worship" is a small pamphlet that reaches us from Qadian, Punjab, India. It is unpretentious in appearance and the printing is not of the best but the little publication is of far more than ordinary interest, and we may add of more than ordinary value. It is written by Mirza Bashirud-din Mahmud Ahmad and its object is to present the Islamic worship as it is understood by a really devout follower of Islam. It places a light behind the forms and ceremonies. The author's words are, " I intend this short paper for those thoughtful and right-minded people of the West who have now found out that all they have heard about Islam is the result of the prejudice of the Christian Missionaries and I wish to acquaint them with the first pillar on which Islam stands, I mean, Nimaz or worship."

The writer is spiritually-minded and succeeds in performing his task so as to win sympathy if not always mental agreement. " The object of worship is first to give an expression to our feelings of gratitude before the Almighty Being. .....there is another object of prayer and that is to purify the heart from all sins and evils..... The very definition of religion according to Islam is the strengthening of the relation with God and the improvement of the relation with His creatures." Point by point the writer proceeds quoting from the Quran to clinch what he says. The quotations are given in Arabic and then translated.

The numerous postures for Moslem worship are explained and justified. "Since the religion of Islam is from the Creator of human nature and is for all nations and countries, all the modes of showing respect and worship are laid down in Islamic prayer to enable different people with different tastes to express their humility so that their hearts may be full of emotion and turn wholly to God during prayer." Earnest prayer or " begging before the Lord," contemplation of the powers and attributes of God are requisites.

First comes " Wuzu " or the ablution. The hands are washed up to the wrist, the throat is gargled three times, thrice is water thrown into the nostrils, the face is washed three times, the right and left hands are washed up to the elbow. There are other parts of the " Wuzu." Then the Moslem stands to worship with his face towards the Kaaba. A description follows of the various positions during worship. It is obligatory upon every Moslem to pray five times daily, early in the morning, a little after midday, in the afternoon, immediately after the sunset, and in the first part of the night before going to bed.

The Ahmadiyya Movement.

A few days ago, a gentleman from Southern India wrote to the Secretary, Sadr Anjuman Ahmadiyya, Qadian, that after a careful study of the writings of the Promised Messiah, he had come to the conclusion that he was a true Messenger of God, but that before he made a public declaration of his views he wished that some questions that still lurked in his mind should be answered. He put five questions which were answered by our holy leader himself, and we are glad to learn that the questioner has found those answers to be satisfactory and has consequently made a public declaration of his faith in the Promised Messiah. The last three of these queries are of general interest and therefore we give below a translation of the answers thereto for the benefit of our readers :—

THE NAME AHMADI.

The 3rd question is : "In the Holy Quran we have been given the designation of Muslims, and we have been expressly prohibited from causing any schism or creating sectarianism in Islam. How is it possible, then, for us, to designate ourselves as Ahmadies and thus lay the foundation of a new sect." In answer to this question I would submit that Ahmadyism is not the name of our religion. Our creed is the same old creed of Islam. But to-day when hundreds of sects are to be found in Islam how should we make the world realise that we are a people with distinctive features of our own, if we simply adopt the common appellation of Mussalmans. The word Ahmadiyya is in a way a proclamation of our beliefs and cardinal points of faith and conduct. It does not mean that Ahmadiyya movement is the basis of a new and separate religion though it must proclaim its distinctive individuality and identity. It only amounts to this that we are Mussalmans and are members of the community which believes in the truth of the Promised Messiah. Consider for a while that God has called the holy Prophet of Arabia as خاتم النبيين and has again entitled many a man as prophets. Does it then conflict with سمكم المسلمين, *i.e.*, he named you as Muslemeen ? Never. They were prophets no less than Mussalmans. Islam was their religion and prophethood was their distinctive feature which distinguished them from the

other Muslims. Hence entitling a persons as خاتم النبيين or even as simply نبی did not imply that there was any infringement of the order of naming ourselves Muslims. That is only their distinctive trait which distinguishes them from the general run of Muslims. Then again the holy Quran speaks of Muhajireen (the Refugees) and Ansar (the helpers). Now these are the names of two groups among the early and first Moslems. Does it mean that the Quran itself rides roughshod over its own principles? The fact is that these terms in no way conflict with or contradict the principle underlying the words—"He named you as Muslims." They were Muslims by religion, but they had their characteristics which deserved special indicating or marking off especially as regards their status or privileges in Islam. It was necessary, therefore it was mentioned. It did not in any way conflict with سمیکم المسلمین Similarly, among the Mussalmans people are known as Syeds, Quraishis, Pathans, Mughals, etc., but these names in no way contradict the general term Muslim. Sometimes it even becomes obligatory to declare one's particular designation, as for instance the Government have thought it advisable and expedient in the Punjab to declare certain communities as entitled to hold or possess land. All are not entitled to do so. If the Mussalmans under the mistaken notion of calling themselves nothing but Mussalmans were to conceal their tribal, clannish or communal names, they would run the risk of jeopardising their landed interests in the province. Again, each person bears his own distinctive name. If all the Mussalmans were to drop their names, what havoc and confusion would follow. In short, man and communities are no exception to this rule, every one has to adopt some specific term to distinguish himself from others. Sometimes he himself assumes a name. Sometimes he is given a name by his parents or friends. Again he has to adopt communal title to distinguish his own nationality. Names sometimes denote ranks and positions. Yet in all these cases these names do not overlap the term Mussalman. Hence those who call themselves Ahmadies do in no way interfere with the Quranic teaching or act against it, because by styling themselves thus they do not leave the pale of Islam. On the contrary we always style ourselves Ahmadies because we have to

show that we have been really converted into Islam at the hands of the Promised Messiah who revealed the true nature of Islam to us and laid bare its beauties to the public gaze. We have to show that we have accepted the Promised one and did not reject him. We call ourselves Ahmadees in the same way as Ansars were called Ansars after they had sheltered and helped the prophet of God. Hence in doing so we do not in any way repudiate the title of Mussalmans; we have to show a special feature of our movement.

SECTARIANISM.

As to the question that the Holy Quran is dead against the spirit of sectarianism, we are at one with you. He who lays down the foundation of such a spirit is a sinner against God and man. We have done no such thing. What we really do is to sift the real Islam from the sham one, to separate grain from the chaff and unmask the real face of Islam in its naked beauty free from all accretions, additions, interpolations, etc. Hundreds of thousands of the so-called Mussalmans are hopelessly sunk in grossest forms of superstitions, evil practices and beliefs whilst they scornfully reject many truths. The Promised Messiah swept away, as it were, all these abuses and laying before the people the real Islam has invited peoples and nations towards it. It is no sectarianising, it is, on the other hand, rallying the scattered units. Do you mean to say that the rallying of the scattered units is forbidden by the Quran even if the Mussalmans stray away from the right path of Islam? I hope not. Then it is obvious that the Ahmadiyya movement was founded not from the sectarian point of view but to gather together the stray sheep again. Those who had been drawn away are now being drawn in. Mutialtion is forbidden in Islam, but if a surgeon amputates a useless limb he has done a meritorious act, otherwise there is danger of the same limb endangering the safety of other limbs. Similarly to sever the *whole* portions of the community from the useless ones and to bring them together does not mean sectarianism. The present is the critical time for the existence of Islam. If the unwholesome plants are not weeded out, and the real Islam not separated from the unwholesome growth that

has accumulated around it, then surely the days of its existence are numbered. It was imperatively necessary then that it should have been separated from the ideas and beliefs that were foreign, to its very existence; its life and its progress depended upon this complete purge.

THE NECESSITY OF A PUBLIC DECLARATION OF ONE'S FAITH IN THE PROMISED MESSIAH.

The fourth point raised by you is that nowhere in the Quran or the traditions it is expressly and explicitly laid down that the Promised Messiah and Mahdi is to be so publicly confessed as is required of an initiate. The answer is that it does not appear from the Holy Quran that obedience to any prophet was enjoined upon the people before his advent, with the single exception of the Holy prophet, may peace and the blessings of God be upon him. Would this circumstance then absolve those who rejected those prophets because they were not required beforehand to follow those prophets ? I will not labour this point. God expressly says in the Holy Quran كونوا مع الصادقين, that is, associate your selves at once with the truthful ; and again it says وارکعوا مع الراکعین that is, associate yourselves with the obedient. Where was the necessity of expressly naming the Promised Messiah and Mahdi ? If he is صادق, that is, the true messenger of God, then it is incumbent upon us to follow him and associate ourselves with his cause and become members of the movement initiated by him. At least so says the Koranic injunction. If he were an impostor, which God forbid, then there is no necessity for this question to be solved. Again God says in the Holy Quran :

" If guidance shall come to you from Me, whoso shall follow my guinance, on them shall come no fear, neither shall they be grieved." Hence when the Mahdhi who is guidance incarnate comes into the world it is a divine commandment to follow him and enter into the fold of his discipleship. It is the foremost duty of a Muslim to believe in the guidance of Allah. Similarly God says in the holy Quran—

" You are the best people that have been raised for the good of the people at large. You enjoin upon the people to do

good and dissuade them from doing evil and you all believe in God." In this verse God points out that Mussalmans enjoy a kind of superiority over others, in that it has been laid down as an obligatory duty upon them that they should devote their lives to the good of the people in general and that they should constantly inculcate upon the people the truths that have been made manifest to them and by their persuation to check the wicked course of life which people are pursuing. Now when it is the duty of a Mussalman to acquaint the people with truth and spread it, how is it possible for him to conceal his views? It is the duty of a believer to publish and proclaim the light, the guidance he has received and invite the people towards it, for God says that such alone will succeed (اولئك هم المفلحون). In the presence of such a teaching it is highly unlawful to conceal one's views. Nowhere does the Quran say that such and such commands are meant for the Prophets alone. In another place we find it revealed about the Jews, "The people of the book recognise the prophet just as they do their sons"—which shows that at heart they believed in him but for lack of moral courage could not make a public confession. But this conduct of theirs has been highly censured as the context and the drift of the passage makes it quite clear. Again we find it in the revelations of the Promised Messiah that whoso does not embark upon the ark prepared by him, that is, does not enter into his fold, cannot be immune from the punishment of heaven and can in no way lay claim to the blessings that would otherwise have been showered upon him for his entering into the kingdom of heaven.

SECRET FAITH.

Your fifth point is that under the circumstances if you accept the Promised Messiah privately, there appears to be no harm in that. I have already answered your first four questions wherein I have pointed out that public confession and joining the fold of the heaven-elect messenger is a duty which nobody can shirk with impunity in any circumstances. God has promised wonderful progress and advancement for the Ahmadiyya community which one can only share with others when one has quite associated

himself with them. My revered Sir, think for a while. How can the cherished hopes of the Promised Messiah be realised if all men were to resolve on the course you have suggested. Your thoughts instead of advancing those hopes will retard them and hang clogs on them. You would be putting obstacles in the way of others. Sickness is catching. People are generally more susceptible to evil influences and are prone to give up strict life for laxity. Now God intends to restore to Islam its former ascendancy through the Promised Messiah. It can never be brought about by half-heartedness. He wishes to discriminate the true from the false, the sincere from the hypocrites. God sent down His revelation to the Promised one that he should invite men under his standard. After the death of the Holy Prophet of Arabia (may peace and blessings of God be with him) the companions of the Prophet, made so much of this re-initiation that they would not bear the idea of remaining long without it, although the successors of the Prophet were not inspired leaders in the sense in which we understand the word inspiration. They all swore allegiance on the hands of Abu Bekr, and severed all connection with any who lagged behind or who withheld himself. This is in the case of those who, with all due deference to their revered memories, could not be called inspired leaders. Is it lawful then for a man to keep back from the movement whose founder is the *heaven-elect* messenger, who is called the Promised Messiah, whose advent was foretold and earnestly longed for and prayed for, by the prophets of yore, the brightest gem amongst Mohammad's stock, directly brought up under the spiritual influence of the prophet himself, and the only person deserving the title of *prophet* after the holy prophet of Arabia (may the choicest blessings of God be with him). Is it possible to know all this and to hold back still ? It is necessary for the protection and safeguarding of one's faith to openly join with him and begin reforming oneself and serving the cause of Islam with all one's heart and with all one's soul. There is no obstacle in the way of one who accepts the Promised Messiah as the true messenger of God with the exception of worldly difficulties and *fatwas* of heresy by the priestly class. But it should be borne in mind that the world and all things worldly and temporal are temporary,

transient, and evanescent. In the end we have to appear before God where no intercession but what God wishes can be of any avail. Nothing is hidden from God. Our age is free from all those difficulties which beset the path of those who went before us. They had to sacrifice lives sometimes and many were compelled to witness the slaughtering of their own wives and children, their kith and kin and their dear and near ones in their very presence whilst they could not even to raise their fingers or open their lips. They had to leave their house and home and they had to forsake their property, but they would never refuse to accept the truth. God says in the holy Quran—

"Do they think that by mere lip-profession of belief they would be let alone, and not put in a severe test. This could never be. Only that faith is worthy of credence and reward which is put into the fiery furnace of test and comes out the true metal." Therefore man should be ready for every sacrifice and a *Momin* is he, and he alone is worthy of recognition by God for reward, who is ready to bear every misfortune for the sake of, and under the orders of, his Creator, Sustainer and Lord. Some of the prominent members of this commnunity had to suffer martyrdom in the kingdom of Afghanistan, whilst some had to emigrate, but they would not conceal the truth. There is hardly any among us who has not had to suffer petty troubles of some sort or other—priestly condemnation is only a typical minor instance. Indeed that faith is worthy of recognition which remains firm under all circumstances. Would people have pondered over the fact that earthly life is only a transitory thing! Even the hardest troubles cannot continue for long. That night is long that never finds a day. In the first place God will not leave them alone. He would help them if they persevere. Even if the whole life were nothing but misery, it cannot be expected to extend over one hundred years. After that we shall have to take our abode in a place to whose duration there can be no end. To sacrifice an unending rest to this limited and temporary comfort and convenience is not a wise policy. And what is most important is that these worldly troubles and miseries can bear no comparison to the securing of God's pleasure and satisfaction. Would that Mussalmans had thought over the misfortunes and calamities that have befallen Islam? To

revive the lost ascendency of Islam God raised His Promised Messiah and it is through him that the loosened knots are being tied again and the stray sheep are being brought back to the fold. The Mussalmans ought to have hastened to flock under the standard of the regenerator. The prophet of God himself sends his own greetings to the promised one through every one. Does it then become a Mussalman to stay away from him? To enjoin upon every one to convey his greetings and salutations to the Promised Messiah means no more than joining with him. These heavenly dispensations do not end with the death of their founders. Belief in the promised Messiah and his acceptance is as necessary now as it was when he was alive. The greatest loss that Islam has had to suffer has been due to this leaderless condition of the Mussalmans. Now God desires to again bring order out of chaos and unite the scattered bands into one community. For this purpose He has sent His Promised Messiah. He who has a little love for Islam and has a bit of the fear of God in his heart will hearken to the call of the Promised one. He should test the claims of the holy one and should make no more ado about joining his fold if he is satisfied after a careful and impartial scrutiny lest he should be counted among those who instead of advancing the cause of Islam are trying by word and example to impede its progress although they may not be conscious of it. May God have mercy on you and open your eyes to the true guidance. Amen!

The War and Drink.

Good accrues from evil, and gain follows pain. The war that is now raging in Europe has not only united the divided nations, and created a spirit of sacrifice in the hearts of several people, but has also made men think of Him who alone deserves to be worshipped and has made them mend their ways and gradually abandon many evils that were sapping the foundations of national life. One of these evils was the use of the alcoholic spirits and strong drinks, and the first hand that set to work and devise plans for the destruction of this infernal germ, was that of the despotic but prudent Czar of All Russias. Shortly after the commencement of hostilities, and mobilisation of armies, the Big Brother of England—as some of the English politicians have styled the Moscovite potentate—prohibited the use and sale of Vodka; and regardless of the heavy loss that Russian exchequer had to suffer, the Government of the Czar has passed this prohibition into law.

The good example of the Russian despot was after a short time followed by the second member of the dual alliance and the republican President of France, M. Poincaire, had the courage to put a check upon the consumption and excessive use of absinthe and *apritifs*.' We now learn that the French Government has put further limits upon the sale of spirits.

How to our great joy and satisfaction we read that the democratic and free land of Britain has after her usual fashion—slow but sure—moved and set up a campaign against the evil of drinking, as the following telegrams show:

Drastic Steps Against Drink.

London, March 30.—Mr. Lloyd George received a deputation of the Shipbuilding Employers' Federation, who, after mentioning that none of them were teetotallers, urged the total closing of public-houses and clubs in areas where munitions were produced. They declared that excessive drinking was seriously interfering with the output.

Mr. Lloyd George said he had had an audience of the King that morning, and His Majesty was deeply concerned with the question. Mr. Lloyd George said he was convinced the country

was beginning to realise the gravity of the position arising from drink facilities, and that the feeling was growing that only root and branch methods would be of the slightest avail.

Mr. Lloyd George is reported to have said that 'in fighting Germany and Austria, drink was perhaps their last and formidable foe.'

Attacking the Drink Evil.

King George sets an example.

Lord Kitchener's support.

London, April 1.—In a letter to Mr. Lloyd George, King George says that he feels that nothing but the most vigorous measures will successfully cope with the grave situation existing in the armament factories, and this is undoubtediy largely due to drink, which has caused delay in conveying reinforcements and supplies to aid our gallant troops at the front. Continuance must result in prolongation of the horrors and burdens of this terrible war. The King, if it be deemed advisable, is prepared to set an example by giving up all alcoholic liquor himself, and forbidding its consumption in the Royal Household, so that there shall be no difference between rich and poor.

It is understood that the King's example in this matter will be immediately followed by a large number of high officers of State, including members of the Cabinet and Judges.

Later.—Earl Kitchener has forbidden alcoholic drinking in his household for the remainder of the war.

King George's lead meets with great approval, and has made an exceedingly deep impression on the workers. It is affirmed in many quarters that it has solved the whole liquor problem, and has created an almost universal desire voluntarily to abstain from alcohol.

April 2.—The papers publish messages from many prominent persons, including Lord Brassey, Lord Cowdray, and Lord Sydenham, promising to follow King George's lead with regard to abstinence from alcohol. Sir Charlet Macara says he is willing that cellars shall be sealed up.

King George's Example.

Simla, April 8—The following telegram has been received by the Viceroy from the Secretary of State dated April 6:—

The King has commanded that after to-day wine, spirits or

beer shall not be consumed in any of his houses. This action is taken because it is believed that output of war material is unfavourably affected by the consumption of alcohol by the workers. The hope is that the example of His Majesty and the Ministers who have followed it will render prohibition by legislation unnecessary.

This noble example of the English sovereign, this moral act of the King-Emperor of India and this brilliant lead of the ruler of the United Kingdom and the oversea dominions, has not only strengthened the hands of the War Office but has greatly contributed to the good of the Empire.

There were times when Englishmen used to say "The juice of the grape is given to him that will use it wisely, as it cheers the man after toil, refreshes him in sickness, and comforts him in sorrow. He who so enjoyeth it may thank God for his wine cup as for his daily bread." Thank God there has come a time when the labouring class itself knocks at the door of the Minister of the Interior and is simply pleased to hear the Minister say that 'only root and branch methods would be of the slightest avail.'

Think not that this great change has come of itself. It is the work of Him who is the knower of all secrets.

It should be remembered that this world-wide struggle of nations was predicted by the prophets of yore and was again prophesied in detail by Ahmad the messenger of the latter days, some nine years before its coming into being.

Were these predictions of the Holy servants of God in vain? Did he whose prophecies are seeing their fulfilment on the shores of British Channel, on the coasts of Dardanelles, in the blood stained mountainous streams of the Carpathians and the Caucasus and on the red plains of Flanders and Galicia, lay useless stress upon the great events that were to follow? Did he mean nothing when he announced to the four corners of the world that his truth depended upon the fulfilment of this prophecy, and said—

ہان نکر جلدی سے انگار اے سفیر ناسناس
اسپر ہے میری سچائی کا یہی دلدار میدان ۔

viz. well, be not hasty in rejecting me, for on (the fulfilment of) this prophecy does my truth depend.

Dear reader, rest assured that Ahmed like his predecessors the blessed race of prophets was confident of the success of his mission and saw with the inward eye that the angels of the Lord were making preparations for the conquest of Christian hearts, and the day was sure to come when the hosts of Christendom were to give up the worship of Bacchus and submit voluntarily to the truth of Islam.

Hallo, the day has dawned and the blessed command of Allah's book, *viz.*,—

انما الخمر والميسر رجس من عمل الشيطان فاجتنبوه

(verily strong drinks and gambling are the works of Satan, therefore shun them) has been heartily accepted by the followers of Christ. Christian world has seen the impractibility and hollowness of the teachings of Jesus, and has wisely attacked the evil which was the very root of the vices so widely prevalent in the western countries.

Have the Christians, in abandoning the use of drink, followed any teaching of Jesus? The answer is an emphatic 'No.' Jesus, far from prohibiting wine, himself drank it. The first miracle he wrought was of converting water into wine to be consumed by a marriage party which was already well-drunk. His last supper is responsible for the perpetuation of wine among his followers and wine now forms an indispensable element in the Holy Sacrament. Had Jesus Christ prohibited wine as the Holy Prophet did things would have not come to such a pass and the rulers of Christendom would not have the necessity of setting their people an example in order to save them from destruction.

There are, of course, still thick clouds in the atmosphere, but the flashes of lightning show that there is behind the dark cover a bright and luminous sky.

Time and requirements shall force the Christian nations to accept the truth of Islam, and adopt the simple and practical faith of the Arabian Prophet ﷺ. It is not improbable that after the solution of the drink problem, the wise men of Europe will deem it necessary to allow polygamy for making up the wastage of men that has been going on for the last eight months in the ranks of opposing armies. The suggestions are already in black and white. Let us wait and see when circumstances force the people of the West to adopt another ordinance of Islam.

A. R.

Progress of the Ahmadiyya Movement.

It is highly gratifying to see that the Ahmadiyya propaganda is making rapid progress under the leadership of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor to the Promised Messiah. It is now a little more than one year since the Ahmadiyya community accepted him as their leader and guide at the death of Hazrat Maulawi Noor-ud-Din, first successor to the Promised Messiah, and during this short period, about 1,500 persons have joined the Ahmadiyya brotherhood. One of the first things which our holy leader did after his assumption of the sacred office was the establishment of a committee for the propagation of Islam, which he named Anjuman-i-Taraqqi Islam. The activities of this committee may be divided under the following heads :—

1. The establishmemt of primary schools in various districts of the Punjab.

2. The establishment of a Training College for Muslim Missionaries at Qadian.

3. Translation of the Holy Quran with copious nctes, both in Urdu and English.

4. The sending out of Missionaries not only to various parts of India but also to foreign countries.

5. The preparation and circulation of pamphlets on the truth of Islam.

6. Correspondence with seekers after truth all over the world.

7. Reclamation of criminal tribes with the aid of the Government.

Under the first head it may be noted that about a dozen Primary Schools have been started in various districts of the Punjab. The object of these schools is to provide religious, side by side with secular, education for children. Only such persons are appointed as teachers as have a fairly good knowledge of Islam and bear a good moral character. They not only act as teachers for the children in their charge but they are also expected to act as preachers among the people among whom they live.

The Training College for Missionaries has been in existence for the last four months, the first Training class having been opened in the beginning of January last. About a dozen

students are on the rolls. They are instructed not only in the Holy Quran and the sayings of the Holy Prophet, but they are also required to master a number of the Promised Messiah's writings. They are also taught the Bible and some of the religious books of other creeds. An important feature of their instruction is a course of weekly lectures on important religious subjects. A syllabus of forty lectures dealing with a variety of subjects has been drawn. These lectures are to be delivered in the course of the year by about 15 persons who are requested to make a thorough study of the subjects allotted to them, so that their discourses on their respective subjects may be as exhaustive as possible. Great care has been taken in the selection of these lecturers, and every effort has been made to secure the best lecturer for each subject. Lectures have already been delivered on the following subjects :—Existence of God, existence of angels, Predestination, Prayer, Sikhism, Buddhism, the necessity of accepting the Promised Messiah, the superiority of the Holy Quran over other scriptures, Refutation of the alleged divinity of Jesus Christ and the antiquity of the Vedas.

The Holy Quran is being translated and annotated both in Urdu and English. Sample pages of the English translation may be had from the Secretary, Taraqqi-Islam. This work, when completed, is likely to prove a very valuable addition to the Islamic literature in the English language.

Besides a large number of Ahmadi preachers working in the various parts of India, the Anjuman has only recently sent a Missionary to Ceylon and Mauritius. Another Ahmadi Missionary is working in London. Two young men, Shaikh Abdur Rahman and Syed Wali-Ullah Shah were sent to Egypt with the double object of making a special study of the Arabic language and literature and delivering to the people of that land the Message of the Promised Messiah. The latter, after a short stay at Cairo, went to Syria, but a few months after this Turkey declared war with Great Britain and since then we have received no communication from him. His letters which he sent before the outbreak of the war showed that he was working there with great success and had made a number of friends. Now a days owing to the war we do not know how our dear friend is doing. We commend him to God's care.

We thank God that the efforts our Missionary in London, Chaudhri Fateh Mohammad Sayal, are being crowned with success. In January last we announced that an Italian gentleman of noble extraction, now residing in England, had embraced Islam and joined the Ahmadiyya brotherhood. Some time ago, Mr. Sayal told us of the conversion of another gentleman, who has similarly joined the Ahmadiyya fraternity. Mr. Sayal in his last letter to our holy leader, says*:—

"At the invitation of the Theosophical Society, London, I delivered a lecture on "The Life and Teachings of the Holy Prophet" on 15th March, in the Society's Lodge at London W. I thank God that the lecture was a success. Modesty prevents me from speaking of the effect of my lectures, but as friends urge me to send a report of my work, I feel constrained to say a few words on the subject. The effect of my lectures can be judged from the fact that wherever I deliver a locture, I am invariably requested, before quitting the hall, to deliver another lecture there. The same thing was repeated in the Theosophical Society's Lodge at London W. Before I quitted the platform the Secretary of the Society asked me to deliver another locture on Islam in the same Lodge which, of course, I promised to do. My next lecture will be on the Holy Quran. The President of the Society, in the course of his presidential remarks, said that whatever he had heard that day had led him to conclude that Islam was a far better religion than Christianity. Such a remark in a country like this is no mean tribute.

"At the close of the lecture many of the audience expressed their regret at having been so ignorant of Islam and inquired how they could get correct information about it. I asked them to read "The Teachings of Islam by the Promised Messiah."

Maulwi Hafiz Ghulam Muhammad, B.A., our Missionary to Ceylon and Mauritius, reached Colombo on the 16th March and has been accorded a kind welcome by the Muslims of Ceylon. Messrs. Muhammad Sameer, Hashim and Burhan are to be particularly thanked for the kind assistance they have rendered to our brother. At the request of the President and the Secretary of Young Muslims' Literary Association, Hafiz Ghulam Muhammad

* The original letter is in Urdu. Ed. R.R.

read a paper on the Living Religion which was greatly appreciated by the audience.

He was also requested to deliver a lecture on the Ahmadiyya Movement, for which purpose a meeting was to be held on the 24th April. We hope to be able to give some account of this meeting in the next issue.

Correspondence with seekers after truth in foreign lands is carried on by Mufti Muhammad Sadiq and Mr. Abdur Rahim. As a result of this correspondance Mr. A. Fraser Hill, 'The Hermitage, Burnie, Tasmania, has accepted Ahmad as the inspired prophet of this age.

Another gentleman who has benefitted by this correspondence is Professor Clement L. Wragge, F. R. G. S., &c., &c. In one of his letters to Mr. Fraser Hill (whose Muslim name is Iskandar Bin Fairuz), Professor Wragge writes :—

"When you write to Sadiq tell him that I am in entire sympathy with Islam, and that Allah is my Allah—the Allah or Absolute of the endless Universe. May you live to do your noble work for decades yet."

Inside India also, the Missionary work of the Ahmadiyya Movement is progressing satisfactorily. Hardly a day passes without new additions to the following of the Promised Messiah. Men of all grades, from the illiterate peasants to the men of light and learning, are swelling the number of the Promised Messiah's followers.

The Anjuman has in the course of the year issued about 4 books in Urdu, about a dozen Urdu pamphlets and leaflets, a short booklet on the Islamic Mode of Worship and a number of leaflets in English. Most of these books and pamphlets have been distributed free of charge.

As regards the last item in the list of the Anjuman's activities, the Punjab Government has under its consideration a scheme for the reclamation of criminal tribes for which it has invited the co-operation of philanthropic societies of the Punjab. The Anjuman-i-Taraqqi Islam has offered its services and it is hoped that when the scheme under the consideration of the Punjab Government is carried into effect, the Anjuman will be able to do some useful work under this last item also.

THE TEACHINGS OF ISLAM.

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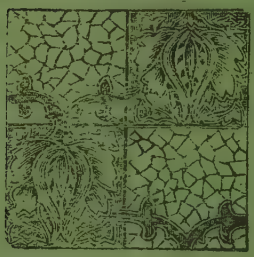

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

Islam and the Spiritual Awakening in the West.

It is highly gratifying to note that the Western world is gradually rising to a consciousness that man does not live by bread alone. The people are fast realising that after all salvation of mankind depends neither on the development of commerce nor on the unlimited increase of military power. The masses of the people are in these days being stirred by a religious impulse the like of which men had never seen before. "At no time in the history of Christianity," says Mr. George Lansbury, "have the people longed for the Christian message as they are longing for it to-day." In the January number of the *Hibbert Journal* there appeared a very interesting article—"The Religious Revival in the Labour Movement"—which tells us how democracy is returning in these days in spite of the church to the old standards of the Christain faith and how the Labour Movement is awakening spiritual life among the working classes. We are told that the great leaders of Socialism "have been discovering that behind nature there is a Power, unseen but felt, that beyond death there must be a Something, else were life on earth a mere wastage."

The reason for such a wholesome change in the ideas of the people is to be found in the fact that men have come to understand anyhow that the churches exist for religion and not religion for the churches. They have begun to realise that the church, with its positive institutions, is only the visible form of Christianity, but it is not Christianity itself. When men

have been able to distinguish the sign from the thing signified, their interest is bound to shift from the Church to religion, from doctrine to life. Such precisely has been the case at present in the West. Speaking of the Labour Movement, the able writer of the article above referred to says :—"So we find the Labour Movement sweeping by the churches and ignoring them, working out its own stupendous problems regardless of their aid and reviving Christianity among the working classes by its great ministries of laymen somewhat in the spirit of the early Christians. We see the Labour Movement making for Christian life, while remaining apart from church life."

But, it may be asked, is truly religious life possible apart from church life? Different people would answer the question in different ways. The Roman Catholics find in the Church the expression of God's will, and as such do not recognise truly spiritual life outside the church. Protestantism, while it recognises good deal of latitude in the matter of scriptural interpretation and emphasises the inwardness of Christianity, regards belief in the Church doctrines indispensable to genuine spiritual life. To our mind, the Church always tends to be a menace to spiritual life in so far as it comes to attach greater importance to strange dogmas than to the essential teachings of Christ. Formalism dries up the fresh springs of the soul, and the elements of true religion are buried under the dead weight of doctrines. One who is panting for the vision of God will refuse to be satisfied with a set of doctrines or a number of external rites. He asks for bread and you give him stone.

It must however be admitted on all hands that the Reformation rendered a great service to humanity by exposing the fraud and falsehood of Roman sacerdotalism, and by showing that true religion consisted in the direct communion of man with God and of God with man, and that the movements of the soul are arrested by the intervention of the arrogant priest. Through the efforts of Luther the individual was no doubt freed from the bonds of ritualism and priestcraft, and his inalienable rights to enter directly into fellowship with God were acknowledged. This was certainly a great achievement. But it is doubtful if Luther succeeded in removing all obstacles from the way of a seeker after

God. One may ask if Luther did not fall into an error only slightly different from that from which he wanted to free Romanism. Many scholars are of opinion that in going to break the authority of priesthood Luther introduced authority of another kind. "Luther's historical position," observes Rudolf Eucken, "assumed a contradictory aspect through the fact that he outwardly attacked in the severest manner the same view which, in a somewhat modified form, he was obliged to include in his own system of thought. He aimed at emancipation from ecclesiastical authority, yet was forced to introduce authority of another kind; he sought to dispense with all intellectualism, yet ended with entellectualism of another sort, since instead of speculation and mysticism he required a knowledge of historical *data*; in fact, the church, with Luther, was on the point of becoming pre-eminently a doctrinal association, a mere school of the poor word."* Thus the people, once out of the frying pan, soon fell into the fire below: ecclesiolatry yielded place to bibliolatry.

We find then that even the Protestant church requires its members to subscribe unquestioningly to certain articles of faith. Incarnation, atonement, trinity, and other similar mysteries are assumed to be incontestable; and salvation is said to depend on a blind belief in these mysteries. And what is the result of the exercise of such intellectual authority? Hypocrisy is being encouraged inside the church, and from hypocrisy there is but a step to atheism. There are thousands of men who do not and cannot believe in the so-called cardinal doctrines; but they do not openly express their disbelief for fear of heresy-hunting, or perhaps for avoiding unnecessary "bother." There are, however, men of sterner stuff who can never enjoy inward peace until they have established a unity in their being. Such men would never tolerate their anomalous position in the church, and would fain sever their connexion with it. In fact of late there has been in Germany an organised movement, known as *Austrittshewegung*, with a view to "urge those who no longer accept the doctrines of the Prussian State Church to make a formal severance of their connexion with it." This movement is supported by men like

* The Problem of Human Life, p. 287.

Professors Ostwald, Haeckel, and Drews, and is fast gaining ground.*

There is, indeed, nothing to be wondered at in the inauguration of a movement like this, for man cannot permanently live on fiction. Dogmatic church sows the seeds of rebellion against its own authority, and jeopardises the best interests of the very religion which it professes to defend and conserve. When dogmas and doctrines obtain ascendency in the church, they usurp the place of true religion, become a positive hindrance in the way of the seeker after God, and obscure the view of His glory. We admit that doctrines have their uses at the preliminary stage of spiritual progress. We admit that there is some truth in the contention that we must first lean on men, on a church, in order finally to lean only on God. But we fail to see why spiritual life should not be possible without belief in the doctrines. It is really remarkable that the clergy should be laying greater stress on the doctrines of the church than on the sublime teachings of Christ. As a matter of fact an unchristian conduct is generally condoned so long as you declare your belief in the cardinal doctrines. But if you reject such belief, you are branded as a heretic, however faithfully you follow the Christian teaching. The ecclesiastics refuse to see that "heresy" *with* God Himself is superior to a whole mass of dry-as-dust formulas and dead doctrines *about* God. They do not realise that there is a stage in spiritual advancement at which we only care to commune with

*See "Creeds, Heresy-hunting, and Secession in German Protestantism to-day" in the *Hibbert Journal* of July 1914. Some interesting figures are given. Since 1st January 1908 in Berlin alone 31,967 Protestants, 5,029 Roman Catholics, and 196 Jews have notified their *austritt* (withdrawal from the church). The author also mentions certain cases of heresy-hunting. In 1911 Dr. Karl Jatho of Cologne was called upon to resign his pastorate by the Consistory. The case was ultimately referred to the highest ecclesiastical authority. The finding of the Consistory was confirmed and Jatho's retention of the pastorate was declared to be "inconsistent with his open rejection of the cardinal doctrines of Christianity." In 1912 Pastor Traul was put to similar troubles because of his utter rejection of the Apostolic confession of faith.

God and never trouble our head about what the Church has to say. We soon outgrow the doctrines and religious affections become our food, our raiment, and our sustaining breath. As soon as the Church realises this truth there will be less of heresy-hunting and more of true religion—less of dogmatism and more of freedom of the spirit. It is refreshing to find a Christian thinker writing in the following strain :—

"This is our heritage from the reformation that every Christian man, however weak, comes into direct relationship with the eternal, can speak out according to his inalienable right what he has learned on his own account, interpret his own experience, and (it may be) enrich men's knowledge of God. Not through his dependence on the Church, but through his communion with God alone, does man live. God and man in fellowship together ...that is life. Because we have lived in the secret presence of God, we have God's warrant to speak of what we there learned and know."*

It must however be said that freedom of *interpretation*, such as is acknowledged by Protestantism, still leaves room enough for intellectual tyranny. It is at best a partial solution of the problem—a compromise. We are only supplied with a ladder to scale the wall that separates us from our Maker; but the wall is there, ever obstructing the view of God. In fact, dogmas threaten to encroach upon the very right which Protestantism claims to have secured for every believer to have direct access to the presence of God; and freedom of interpretation does not make the Church the less dogmatic. Hence it is that earnest souls are endeavouring to find other approaches to God. They know that they cannot believe in the dogmas and doctrines of the Church without offering violence to their inward sense. And so they either withdraw themselves from the Church and follow a religion of their own, or, if they are so fortunate as to find a religion which, free from unintelligible dogmas, offers food for their soul and enables them to realise God in their very life, they embrace it and continue to progress Godward in joyous peace

*"The Psychology of the Christian Soul" by George Steven, M.A, p. 283.

It is interesting to observe what a recent Western convert to the faith of Islam writes stating the reason why he deserted the religion in which he had been brought up:

"Though my gratitude for God's favours, and loving care," says he, "has been profound from my earliest youth, I cannot help observing that within the past few years, since the pure and convincing faith of the Muslims has become a reality in my heart and mind, I have found happiness and security never approached before. Freedom from the various dogmas of the various branches of Christian churches came to me like a breath of pure sea-air, and on realising the simplicity as well as the illuminating splendour of Islam, I was as a man emerging from a cloudy tunnel into the light of day."*

Such bold steps, however, can be taken only by earnest souls—those who can never feel happy until they have corrected their attitude towards God. With men of such calibre religion is not a subject for arm-chair study or for academical discussion, but it is a matter of vital interest requiring a decision on which will depend their future weal or woe. A person who has a vein of grim earnestness in him never makes light of religion, but approaches it in a reverent manner, and with the aid of that God-gifted faculty, Reason, seconded by divine assistance which he invokes incessantly, he applies himself industriously to search after Truth, passes many a weary day of anxious suspense, now rising to the serene height of certainty, now falling into the abyss of doubt, now lifted up with hope, now sinking into deep despair. Thus he goes on toiling up the steep inch by inch until the grace of God descends and lifts him up to a region of un-imagined bliss where his meat is to converse with God and lovingly depend on Him.

Such stout men are no doubt few in number, but they are the salt of the earth. They are saints and their saintliness is good for the world even from an empirical point of view. The world is the richer, the better for such men, ever so small their number. They set up a high ideal of character and life which we may all follow with great profit to ourselves and to the society to

*Lord Headley's "A Western Awakening to Islam," p. 28.

which we belong. William James, in his remarkable work "*Varieties of Religious Experience*," observes thus :—

"Our abandonment of theological criteria, and our testing of religion by practical commonsense and the empirical method, leave it in possession of its towering place in history. Economically, the saintly group of qualities is indispensable to the world's welfare. The great saints are immediate successes; the smaller ones are at least heralds and harbingers, and they may be leavens also of a better mundane order. Let us be saints, then, if we can, whether or not we succeed visibly and temporally."

It is saintliness, such as is meant by James, that gives meaning to religion. It implies a thorough transformation of our inner being, a conversion of the heart. The saintly qualities—such as charity, purity, fortitude, resignation, obedience—bloom and flower when our heart is left open to receive light straight from Heaven. If heavenly light is intercepted by dogmatism of the church these qualities, so essential to the well-being of society, begin to wither and decay. In fact the church, by being dogmatic, defeats its own object. Even when it is not dogmatic (which is very rarely the case) it does assume, as a matter of fact, the power of an imperative which is akin to dogmatic authority, and it is difficult even for the strongest to resist it. It has been said of Luther that he knew he was speaking out for the truth of Christ when he exposed the falsehood of the Church he had to face, and yet he dared hardly believe that he could be right and the Church wrong, so mighty was the authority of the Church. Steven's observation on this point is well worth quoting. He says :—

"The case of Luther, however, brings out clearly the very dangers against which we must always be on our guard in matters of suggestion. The community, even the Christion community, may by its very strength arrest the movements of the soul; and, further, the Church bearing the name Christ may become the enemy of all that Christ holds dear."*

It is easy to see that the Church with its dogmas makes the Christianity of the present day so complex a faith—a tissue of

*"The Psychology of the Christian Soul," p. 227.

mystery. Against it may be set the simple faith of Islam which is free from unintelligible dogmas. It is this simplicity which gives the Muslim faith decided advantage over Christianity. "The purity and simplicity of the Mohammadan religion, its freedom from dogma and sacerdotalism, and the obvious truth of it make a special appeal to me"—so said Lord Headley at a meeting of the Islamic Society of London. And many will offer the same testimony in all parts of the world. The complex doctrines of Christianity, which are among the mysteries of the faith and as such cannot be dispensed with, are repellent to the Muslim mind. A Christian missionary, who claims a knowledge of Islam, has acknowledged this fact, for he writes:—"The difficulties confronting all Christian Missionaries among Muslims, growing out of the doctrines of the Holy Trinity and the divinity and incarnation of the Son of God, are great." He goes on to say:—"History stands in evidence to prove that the mission to the great Moghal in India, with all its splendid opportunities of preaching before emperors and noblemen, failed to accomplish any practical result in the way of converting the Mohammadans to Christianity."*

We admit that the church has its uses and may serve very useful purposes as a humanitarian institution. But we do not at all see why religious life should be inseparably bound up with the church. Nor do we see that the church is indispensable to the existence of religion. Islam has endured through thirteen centuries, and it is an acknowledged fact that it has no church, no ecclesiastical machinery. Islam recognises no chosen men, no favoured class,—"Truly the most worthy of honour in the sight of God is he who feareth Him most."† The Muslim can say his prayers everywhere under God's heaven. "It is one of the glories of Islam," says Hunter, "that its temples are not made with hands, and that its ceremonies can be performed anywhere upon God's earth, or under His heaven.'

In view of the general spiritual awakening of the West, and the eager desire evinced by the people for true religious life

*"Islam and Christianity," p. 136.

†Quran, xlix, 13.

unhampered by narrow dogmatism and unfeeling intellectualism, it does not require a great insight to say that Islam, if presented before the Western people in its native simplicity, is bound to make a powerful appeal to their reason and conscience. No doubt, the imaginations of the people of the West have for centuries been fed by false ideas about Islam the traces of which we find in their very language and literature. Yet, it is our conviction that as soon as the veil which covers the fascinating charms of the faith of Islam is removed, the deep-rooted prejudices will vanish away even as a thick mist disappears before the rising sun. To remove misconceptions, to answer well-intentioned objections, to satisfy honest doubts—all these form an attractive programme of work for the Missionary of Islam in the West. But he must not stop here. His primary object should be to present Islam and its excellent teachings to the people of the West. Polemical writings sometimes serve a useful purpose, and controversies enable us to see all sides of a question and to arrive at the truth. But it will be a serious mistake to give them undue prominence inasmuch as they always tend to inhibit religious affections. Logic-chopping never made any man religious. Religion is more a thing of the heart than of the head. It is not even so much a matter of belief in doctrine or in certain records of inspired life as an *experience* of God in our life and being. A religion worth the name should aim at satisfying the hunger of the heart rather than the hunger of the intellect; it should not so much tell us that God revealed Himself in *past* ages in such and such accidents as it should tell us that He may reveal Himself *now*, even in *us*.

And yet it is exactly on this point that the Protestant orthodoxy blundered, and thus what Luther had said came to be true: That the very people who, in his life-time, would not touch the kernel of his teaching, would be greedy after the husks of it when he was once dead. Not having the spiritual capacity of the great reformer, the people came to believe that the Bible was the only mirror of the purposes and character of God, and substituted the history of revelation for the living God. Men cared more for the records of inspired people than for a thorough transformation of their life. Thus the teachings

of Luther were corrupted, and men lapsed gradually to a state of passivity. But this was an inevitable consequence of Luther's doctrine that there could not be any *co-operation* of man with the spirit of God, which alone drew him on to spiritual victory. It is fortunate that Luther did not live up to his own doctrine, but his followers accepted it both in theory and practice. This denial of the active and voluntary element in faith made Christianity no more than an intellectual creed, where there was little room for the play of the religious affections. "And thus came," says Hunter, "that horrible corruption of his (Luther's) faith which may be called the doctrine of passive salvation by correct notions concerning the nature and policy of God."

(To be continued.)

RAJSHAHI,
BENGAL.

M. ATAUR RAHMAN.

A wonderful combination.

Conciseness with a wonderful depth of meaning is among the characteristics of the Holy Quran. Every word represents a lot of ideas. Brevity and fulness of significance are, to some extent, mutually contradictory, hence it is that the combination finds a superhuman form in the Holy Quran; with all its condensed smallness of bulk and the comprehensiveness of meaning the fundamentals of faith and action are clear and afford no room for any sort of doubt or misunderstanding. This has its obvious advantages. It not only makes the Holy Quran a perfectly manageable and handy volume which in a fairly bold print can scarcely outgrow a size suitable for the pocket, but can also be committed to memory from beginning to end with all possible facility. Along with this benefit which has immensely added to the practical utility of the Book, its pithy character has inexhaustible food for thought. Very often vagueness and indefiniteness are the necessary concomitants of brevity, but what a poverty of tiresome tedium and a wealth of succinct clearness are strangely blended together into a consistent reading! This feature of the Holy Quran wins for it a unique place in the scriptures of the world. Many and varied are the criteria of a perfect style. But human style, howsoever nice and beautiful, can not exhibit ample ground for criticism and improvement. But the Holy Quran far transcends human imperfections. Man with his expert knowledge and long experience cannot disguise vagueness where he is bound to brevity. But the Holy Quran rises infinitely above human plane and strikes a course far surpassing human excellence in all possible respects. In vain will one wade through the pages of the Holy Book to meet with any thing like a riddle or puzzling enigma. The line of action prescribed for its followers is as clear as day. The basic principle so essential for the salvation of mankind is as plain as plain can be. The Holy Quran declares in most emphatic terms its absolute freedom from unnecessary verbiage. Only what is extremely unavoidable for the guidance of mankind is given and all needless details are excluded from the Book. The most excellent and surpassingly sublime style of the Holy Quran is the general

verdict of the friend and foe alike, and none with any amount of familiarity with the Arabic language can fail to notice how the most beautiful gems of words are made to stand in perfect sequence for the priceless pearls of ideas. This cannot fail to strike the careful intelligent reader. Why have there sprung up a large number of sects is the natural question that one need ask in this connection. The answer is clear and simple. No sect has ever arisen on account of any doctrinal difference. But unflagging adherence to the meaning of the Holy Quran has always been an impregnable barrier in the way of sect-making. So long as the followers of Islam adhered to the Holy Quran, all the tenets of Islam were intact, because in that case no outer influence was brought to bear upon th injunctions of the Holy writ. But when the Moslems neglected the Holy Quran and began to follow their own whims, there was the turning point. Sect followed sect in rapid succession till the multiplicity of sects obscured the real Islam. An entire change came over the thoughts and actions of Moslems. As every body has his own way, hence his difference in ideas causes a difference in actions which give rise to sects. This was the chief malady under which the Moslems were as a people groaning which reduced the most solid of nationalities into a scattered mob of stray individuals and which changed the aspects of union and oneness in faith into a disgusting scene of religious disintegration and communal dismemberment. History tells us with all clearness that Muslims had few sects so long as they stuck to their holy scriptures, but later on as the attention of the nation was diverted from the Holy Quran to the harangues of the interested oracles, a shifting phenomenon presented itself to the view and quite a large number of sects all flying at each other's throat came to mar the uniformity of the faith. It is therefore wrong to say that any obscure portion of the Holy Quran has given occasion to the sect-forming activities to thrive, but on the other hand, when people took to follow their own different views, the result was a division.

The Holy Quran still shines forth with undiminished brightness but those who do not care to avail themselves of it, are ready victims to the dividing influence of the human fancies, It is therefore above doubt that the Holy Quran with all its fewness of words is distinguished for its marvellous openness of meaning. It propounds no truth in mystifying accents, but everything needful for practical purposes is overboard and there can be no mistaking it.

Was Guru Nanak not a Muslim?

(*COMMUNICATED.*)

The other day a friend of mine on the occasion of the District tournament was presented with an issue of the *Khalsa Advocate* for 1912, together with an Ode on Guru Nanak Devji, by a friend of his for appreciation and study. That issue of the Khalsa Advocate which chiefly dealt with Guru Nanak Devji and his work, included among other things an article by Lala Bishan Dass Puri, M.A., on the question whether Guru Nanak was a Muslim. It so happened that I too was challenged by the learned editor of the *Khalsa Samachar* to prove my contention that Guru Nanak Devji was really a Mussalman and not the founder of an eclectic system taking good points from all the prevalent cults of his day. So leaving every other consideration detailed in those articles I come directly to the point whether Guru Nanak Devji was a Mussalman or not For the purpose of my present article I shall try my best to be very brief and refer the reader to those points that have a direct bearing on the subject in hand.

Both my friends Lala Bishan Dass Puri, M.A., and the learned editor of the *Khalsa Samachar* are deeply convinced of the fact that Guru Nanak Devji was to all intents and purposes of strong anti-Hindu proclivities though he came of a good Hindu family. I do not think it is worth while for me to labour this point, since my friends for whose sake I am putting pen to paper are at one with me in believing that the great soul of whom we are speaking was in no sense a Hindu. But to make assurance doubly sure I should state ,that Guru Nanak Devji has taken strong objections to, and proved the falsity of, the pure Hindu doctrines and customs such as the infallibility of the Vedas, and Simirti Puran, the wearing of the sacred or Brahmanical thread, wearing a long lock of hair on the crown of the head, washing in the waters of the Ganges pilgrimage to sacred Hindu places, *yag*, *haven*, *sharadh* (offering of cakes, water, etc. to deceased ancestors before a sacrificial fire), burning of the dead and the worship of

cow, etc. It will not be out of place to give here a few quotations from his sayings.

Speaking of the Vedas and Hindu shastras in general he says :—

شا ستر وید مکے کتّر ربھا ئی کرم کر سنسا ری
پا کھنڈ میل چوکئی بھا ئی انتر میل بکا ری

Man's inner purification can never be brought about by the study of the Vedas and Shastras. Then what is the use of reading such books ?

Again—

پڑھ پڑھ پنڈت منی تھکے وید وں کا ابھیاس
مر نام چت نہ آوے نہ نج گھر ہووے راس

Even great pundits and *munis* could not get a clear knowledge or any illumination of God, let alone their obtaining release and salvation, though they tired themselves with reading the Vedas.

Again he refers to the Vedas in his well known saying—

سا دھ کی مہما وید نہ جانے چا روں وید کہا نی

On the Hindu doctrine of incarnation he speaks in no equivocal language when he says—

ا تا رنہ جانے ا نت پر میشور پا ربر ہم بے ا نت

There is a prevalent belief among the ignorant that the Supreme Being incarnates himself in the form of man. How absurd and preposterous a notion! How can finite receive the Infinite.

In the case of Hindu gods and goddesses he is still more emphatic when he sings forth :—

دیوی دیوتا پوجے بھا ئی کیا مانگے کیا دے
برھما وشن مہیش نہ کوئی ا ورنہ ویسے ا یکو سوئی

What's the use of worshipping idols ? What can they offer in reward ? It is absurd to put faith in Brahma, Vishnu and Mahesh. Worship the only One who alone can save you from the passions of the flesh and clean you of all impurities.

As to the idol worship of the Hindus, one can but read a free translation of the Quranic Verses in the Guru's verses—

مندر مو یے بھو یے ا کنّھی چاہیئں - نا رہ کھیا ے پو ج کرا ئیں
ا ندھے گو نگے ا ندھ ا ندھا ر - پا تھر پو جے مگد ھی گوا ر
ا پہ جے آپ نہ تم کھاں تا رن ھار

The Hindus have strayed away from the right path and have followed Satan. Those who worship idols are deaf, dumb, and benighted. How can they that cannot keep themselves afloat on water save others and carry them safe to the other shore.

The Guru has not even a good word for their peculiar mode of worship. He says—

سنڈ میا تر پن کرے گا یتری ہن بر جپے د کھ پا یا

It is useless to follow that special mode of worship called Gaetri, for instead of bringing any peace, consolation and spiritual purification it brings only trouble and pain and is but a needless burden.

The above quotations are a sufficient and conclusive proof of the fact that Guru Nanak was anything but a Hindu, for there is no Hindu custom or belief of any importance that he has not found fault with or rejected altogether.

Now we turn our attention to the fact whether Guru Nanak after discarding Hindu religion adopted Islam or founded an eclectic system of his own. Now the first principle of Islam is the belief in the Unity of God and we have to see how far he goes along with Islam in his ideas about the Unity of God. It is needless on our part to state here the Muslim idea of the Unity of God for it is too well known to need any explanation. We shall content ourselves with quoting Guru Nanak's teachings about the same and shall try to show what a striking coincidence there is between the Islamic idea of Unity and Guru's teaching about it, so that one can say with truth that Nanak has only given the translation of the Quranic Verses in his own mother tongue. Says Guru Nanak in *Japji*—

ا ونکا رست نا م - کر تا پر کھ - نر بھو - نر ویر ۔ ا کال مو رت ۔ا جنی سے
پھنگ گو رپر شا د ۔ جپ ا ۔ سچ جگا ۔ سچ بھی سچ نا نک ہو سی بھی سچ

He is one, the source of all, all-pure, free from fear and enmity, birth and death, and all-merciful. His name should be repeated. He it is who is true from eternity to eternity. He truly existed before the creation of this material world.

Further on Baba Nanak says—

د و سر کا سے سر ئے جپے تے مر جا
ا کو سمر نا نکا جو جل تھل رہیا سما

We ought not to worship him who is subject to birth and decay, but him who manifests himself everywhere over land and water and who is free at the same time from the shackles of birth and death.

The second important Islamic thing is the creed or the oft-repeated formula of Islamic confession. Let us see what the great Guru has to say about it—

کلمہ ای پکا ریا - د رجا نا ہیں کو
جو کھن نا پا ای سے د وزخ جا ون سوئی

(pp. 172 Janam Sakhi by Bala) "کلمہ or creed is all sufficient for me. No other hymn is agreeable to me. Those who hold contrary views will be doomed to-ever-lasting fire"

Further on Guru Nanak says—

پا ای پڑ ہیو کلمہ ربد ا محمد نا ل ملائے
ہو یا معشوق خد ا ئید ا ہو یا تل ا لہ

"Repeat the holy creed which is associated with the name of Mohammad, because the recipient of this revelation was the beloved of God who in a way had sacrificed every thing including his self for the sacred divine cause or mission.

(See Janam Sakhi by Bhai Bala, p. 141.) Can a true and devoted follower of Nanak dare deny this sacred injunction of his holy master? Again—

نفس ہو ا ئی رکن ا لد ین تس سی ہو ئی ما ت
کلمہ ا ی یا د رکھ ا ور نہ بھا کو با ت

"Repeat nothing but Kalema (Islamic creed) because all selfish desires and passions are purged by this mere confession." (*Vide* Janam Sakhi by Bhai Bala, p. 220.)

If Guru Nanak had in any way been connected with Vedic Dharma he ought instead to have remarked that extinction of desire could be attained by performing Sandhia, havan (the throwing of clarified butter, etc., into sacred fire by way of an offering to the gods, accompanied by prayers or invocations) and Gayatri (mental repeating of a sacred verse from the Rig Veda). This behest of Guru throws a flood of light on his attitude towards Islamic creed.

The third cardinal point in Mohammedan religion is the performing of pilgrimage of Ka'aba. Every well-to-do Mohammedan is enjoined to perform this once at least in his life time.

In Nanak's day to undertake a journey for the said purpose involved a good deal of trouble and hardship, on account of the difficulties of roads, hurling times and personal dangers—to speak only of a few difficulties. But Nanak receives the divine revelation to proceed at once to Mecca. (*Vide* Janam Sakhi by Bhai Bala, p. 136.) Nanak pays no heed to the difficulties of the roads and seas. He at once resolves upon a pilgrimage to the holy places of Islam. With a sincerity and devotion peculiar to Nanak alone he performs it. One can only conceive of the times by the fact that by some Mohammedan Kings Mecca and Medina were used as places of exile where troublesome nobles and courtiers were frequently transported to undergo their terms of exile. Saying farewell to all that was to him dear and near, leaving behind him his young ones and their mother, in short bidding a heu to all worldly connections he made for Arabia, performed his pilgrimage of Ka'aba and resided there for a period of more than a year. Could it all happen without any sincerity and devotion? It passes our comprehension at least. That he observed Muslim prayers and fasts the record of his life furnishes a clear proof of. Notice for instance what he says in the Janam Sakhi, p. 143 :—

"The supreme Ruler, Almighty God, says in the Holy Quran that those alone will be doomed to hell who do not make a public confession of the Islamic creed, nor do they observe solemnly the month of fasts, nor observe their five daily prayers. Such people are not living holy lives. They are slowly incurring the wrath of God. Indeed how can they who have strayed away from the path of righteousness observe their prayers. They have purposely brought themselves to such a pass. Heavenly meed is for those who are constant at their prayers, keep fasts and make public confession of their creed. Heavanly state of man is that in which he is given pure things to eat. As a matter of fact those who give up these Islamic practices, in fact close upon them avenues of pure life, and livelihood. On the day of Reckoning the true Muslims will not only not go to hell, but the doors of heaven shall be left ajar for them. The key to unlock the mystery of heavenly life is the creed, which is the essence of faith and the evidence of its firm establishment." Now in the face of such a clear and un-

mistakable evidence in support of Islam who is here so bold as to reject the sublimest truths. Think for a while how little the founder of Sikhism cared for the public opinion or communal and social censure and ostracism. He laid aside the mask and revealed the true nature of his faith in Verses that proceed directly from his heart. He exhorts the public and draws their attention to the fundamental doctrines of Islam. How bold and dauntless is he! How aptly has the poet conceived this fearless adherence to the truth when he says—

They are slaves who will not choose,
Hatred, scoffing, and abuse,
Rather than in silence shrink.
From the truth they needs must think;
They are slaves who dare not be,
In the right with two or three.

Bava Nanak's life is an instance in point. To the self same tune he sings in the Granth (p. 31, Mufid A'm Press edition), "clear the land of Act. Sow the seed of Truth. Water it with Righteousness. Become a reaper after the faith has been firmly established. Take heaven and hell as the result of thy deeds. Entertain not for a moment that you can attain union with Him with mere words of mouth; righteous deeds are necessary to this end. Pride not in the beauty or comeliness or wealth, for that will lead to thy ruin; for these things are not your own. Thy sins and thy frailties are but as the dirty mud. Thy heart is the frog in that slimy ooze. Alas, thou did not appreciate the value of the lotus that is blooming in thy heart. Who is the hovering beetle over it? Thy spiritual master who is ever giving you useful lessons which you never so much as cared to listen. To listen to or to speak aught but righteous words is to waste one's life. Alas, this heart is involved in these pleasures of the flesh. Only those are the favoured ones of God who worship Him alone and associate naught with Him, keep the thirty fasts and say their five daily prayers." Then the Guru concludes by saying that he and his fellow-creatures were but as travellers who were hurrying on and as such had no leisure to give an account of their actions, wealth or beliefs.

Then we come to his attachment to the Holy Book of Islam. He says:—

توریت انجیل زبور ترے پڑھ سن تے وید
رہی فرقان کتاب کلجگ میں پرچار

He read the Bible, the gospels and the Psalms and other books of the prophets. He read the Vedas for himself and then heard it read and explained by others. The Quran was *par ex ellence* the only book of guidance."

Heaven had so purified his heart and refined his intellectual and spiritual powers that his keen insight at once realised and appreciated the fact that all those books were not free from human interpolations. A third or a fourth hand translation of the Bible and the Psalms had not left them in their original condition. Their pristine purity had suffered at the hands of cruel pruners and translators. The language of the Vedas is already dead. The number of those who can read the Vedas can be counted on fingers, taking the most hopeful view of the case. The explanation of the text is vouchsafed perhaps to none. Besides it has undergone material textual changes. The Holy Quran forms a strange contrast. Every word of it is proclaiming aloud the unity of God. That is why Guru Nanak has to say that in his time of spiritual decay and blindness, the only means of salvation lay in the Holy Quran. Further on he says in his Janam Sakhi:—

"That it was such a matchless storehouse of spiritual wisdom that to swear by it for worldly ends and motives would make the swearer fit to become the fuel of Hell. The Guru remarks that this is not his verdict but that of Prophet."

How greatly does he cherish the words of him whom he loves and reveres! Are we not then justified in calling him a Mussalman? Again he speaks of the holy Quran:—

تیئے حرف قرآن دے تیئے سیپارے کین
تس رچ پند نصیحتاں سن کر کر یقین

"Thirty letters go to form the Quranic alphabet, and thirty again are the chapters of the holy book—which is an inexhaustible storehouse of illuminating and enlightening divine truths. People should not only listen to them but they should have perfect faith in them."

Then he exhorts his followers:

بد عت کو د ور کر قد م شر یعت را کھ
نیو ں چل اگے سبد ے مند ا کسے نو ا کھ

"By strict adherence to do the Law and acting up to its spirit one can keep himself clean of all heresy and vice. So the best way for one to follow is to cultivate humility and poorness in spirit and desist from speaking ill of others."

Now here is a question worth asking. What is *the law* referred to here? Evidently, it is the Muslim Law, for the word *Shariat*, used by Guru Nanak was used only for the Muslim law and not for the Hindu law. He openly rejects and repudiates the Hindu practices and beliefs. He does not believe in the Vedas. He would not wear the sacred thread. He is dead against growing a pigtail. He ridicules and sneers at their performing of pilgrimages. In fact there is nothing Hinduistic that does not become a target for his scathing remarks. In this our Sikh brethren are at one with us that in no way and by no stretch of imagination could Baba Nanak be called a Hindu. He was anything but a Hindu. When he would have nothing to do with Hinduism, what on earth has the Hindu Law to do with him. So it is vain to expect that he referred here to the Hindu Law. Might it not then refer to the Sikh Law? Of course it should, provided there be such a thing as Sikh Law in the world. But there is none. We may in the most friendly spirit invite the attention of our Sikh brethren to enlighten us on this point. Does the Ad Granth or the Janam Sakhi lay down any law? Whom should we marry? When does marriage become incestuous? What are the obligations of a subject towards the State and *vice versa*? How should we treat our kith and kin and those that are beyond the line of kinship? What are the laws of worship and what is the code of laws to follow? What is lawful and what is unlawful, forbidden and unclean? We would be ready to concede everything if any Sikh scholar should establish a few of the points relating to law from the Great Granth. If the Granth cannot come to their aid, then surely it is established beyond the shadow of doubt that Guru Nanak was not raised to lay the foundation of a new religion. Then as to the question what law is referred to, it is

palpably obvious that it could be no other than the Islamic Law as promulgated by the holy prophet of Arabia. For settling this we shall have recourse to the oldest Biography compiled by the Peter of Sikhism. On page 220 of the book the following couplet is ascribed to the Guru :—

تیئے حرف قرآن دے تیئے سیپارے کین
تس وچ پند نصیحتاں سن کر کر ویقین

The Koranic Alphabet contains thirty letters while the Koran itself is divided into thirty chapters. The book is an inexhaustible storehouse of useful and wholesome lesson. Listen and believe.

We have already referred the reader to some of the sayings of the Guru about the importance of Islamic creed. We will content ourselves with one more. He says :

The best way for subjugating one's evil self is the constant repetition of the creed. As to those who are defaulters in their prayers, Guru Nanak has not pleasant words to say.

لعنت بر سر تنہاں جو ترک نماز کرین
تہو زا بھتا گھٹیا متھو متھہ گوین

" Accursed be the people who do not perform their prayers. They are quickly losing even that little which they earned."

These sayings conclusively prove that Islamic spirit and Islamic teaching had taken a strong hold of the Guru who would not or could not think of anything else, Islam being all in all for him. His heart was as it were purged of all dross and filled with a divine enlightenment. Before finishing this article it would not be improper if we briefly describe his pilgrimage to Mecca because that would solve most of the knotty problems. Everybody knows that Guru Nanak made a pilgrimr age to the holy places of Islam and resided in Mecca for more than a year. Here are a few anecdotes about his career. In the Janam Sakhi we find it recorded that the Guru putting his fingers in his ears (Mohammedanwise) recited aloud the call to prayer when he was at Mecca.

Further on on page 207 of the same book and in Waram by Bhai Gurdasji it is written :

Nanak putting on the blue garment of a pilgrim, took up his abode in Mecca. Nothing but a constant repetition of

the name of God was heard from his lips. In the same pilgrim garb he bowed his head on to the prayer-cloth spread on the ground whilst a staff and a water jug for ablution were lying by his side, so minutely did he follow the tradition of the prophet. Could there be a clearer proof? We are ready to correct ourselves and our mistakes of judgment. Would any one but put us on the right path! For the present it is beyond our power to conceive Bava Nanak in any other light but that of Islam. We do not know what more reliable authorities other than the Granth, Janam Sakhi by Bala and Waran by Bhai Gurdasji can we produce or are expected from as. One could say that extraordinary conditions made the Guru to act in an extraordinary manner. Whatever we may say about this view of Guru's sincerity, we can venture to multiply instances to this effect. In Waran by Bhai Gurdasji we find that when at Baghdad Guru did the same thing, for it says:

کی رچ ، گلیا ں پا ے با ے د تی با نگ

The Guru paid a visit to Baghdad and encamped without the town. No other companion had he at the time save Mardana the bard, who was his life long friend and associate. With a loud sonorous and ringing voice the Guru recited the call to prayer which deeply affected the congregation.

These strange adventures of the Sikh Guru might be construed esotorically, by explaining away the terms Mecca, Kaaba, Haj, call to prayer, etc. for one could say that the language used is chapsodiral, and that metrical portions and verses, especially of the eastern poets, might not be taken in their literal sense—in this way explaining away all Moslem connections. We shall do well to quote here a few prose passages from reliable books on Sikh History composed by Sikhs themselves. Here is a quotation from "Tareekh Guru Khalsa" by Bhai Gyan Singh Ji Giyani which was but very lately published and is considered by the Sikhs as one of the most reliable books:

The Guru disembarked at Jeddah. There to the east of Eve's tomb is a place associated with the Guru named after him as the precincts of the Indian Saint or Nanak Qalandar. While in Arabia the Guru ever kept the staff, the jug, the prayer carpets,

the holy book, blue bedding and a woollen cap. Not only himself but he would insist upon his companions to do the same." Similarly on page 264 of the same book we find this saying of the Guru recorded :—

باوے جی نے اپنے ساتھیاں نوں آکھیا تسیں حاجی نہیں اس رستے وچ
مہر محبت اور خیرات کردے جائے تاں فیض پائیدا ہے جے حجت باز ی
اور مسخری کردے جائے تاحاجی نہیں ہوندا

"The Guru addressed his companions saying that his companions were not pilgrims in the true sense of the word. Only such benefited from the pilgrimage as showed love, affection, sympathy and charity in the way. One could never be a haji (pilgrim) if one, instead, persisted in buffonery and wild jokes." We have quoted these passages to absolve ourselves from the charge of misrepresenting, misconstruing or torturing the sense of the passage for want of true insight, that is constantly preferred against us. We are indeed proud in recalling that we have erred with learned Sikh expounders and the historians, if we have erred at all.

Our Leader's Letter to an Indian Chief.

AHMAD'S CLAIM TO PROPHETHOOD.

(Translated from Urdu.)

(Some time ago Hazrat Khalifatul-Maseeh II wrote a letter to a ruler of a State. On the receipt of this letter the said ruler has inquired about our faith concerning Hazrat Mirza Sahib, *i.e.*, whether he was an apostle of God or not. The reply which our Holy Leader has given is published for the benefit of our readers. The letter is addressed to the said ruler.—Editor.)

DEAR SIR,

Peace be upon you. I beg to acknowledge receipt of the letter which you have sent me in reply to the letter which I had written to H. H.* in which you have asked a question on a subject of vital importance. I could not send a reply to it earlier as the English Translation of the 1st Chapter of the Holy Quran was being prepared for the press and my personal attention to it was absolutely necessary. To-day having partly finished the work I have begun to write a reply to your letter.

You have asked me what our faith concerning the Promised Messiah (peace and blessings of God be upon him) is and whether we consider him as an apostle of God or not. Your letter has afforded me the greatest pleasure, inasmuch as it shows that instead of being neglected and consigned to the waste paper-basket, my letter has been read with due thought and consideration. I firmly believe that this correspondence must be productive of some good result for those whom God considers fit for accepting His guidance. To lead in the right path is the work of God. He alone knows who is fit for accepting the truth. Our duty does not extend beyond proclaiming the truth. But whenever any body deliberates upon the message of truth which is presented before him by any servant of God, then the proclaimer

* We do not think it proper to disclose the name of this ruler at present.—Editor R. R.

experiences a very strong love for him and prays fervently for him as he, in a way, becomes his helper and supporter. Hence, when I received your letter, I fervently began to pray for H. H., because one who seeks after the truth becomes a means of raising a good many people from their lethargy, and by his example others too begin to listen to the call of the proclaimer. This is the first step which prepares a man for accepting the truth; for those who do not listen to a message can not accept it, and this attention on the part of the hearers brings down upon them the favours of God, and at last they become the possessors of guidance.

Now I come to the major point. As Hazrat Mirza Sahib claimed to be the Promised Messiah, we have to see what the faith of the Muslim world is concerning the Promised Messiah. Do they believe that he will be a prophet or not? After having settled this point, it would be easy for us to decide what we should consider Hazrat Mirza Sahib according to the common belief of the Muslims, and whether our faith concerning him is against the general belief or is quite in accordance with it.

Hence as we know that the majority of the different sects of Islam that are expecting the second advent of the Messiah, believe, and traditions also support them, that at the time of his second advent the Messiah will be a prophet, and that he will not be degraded from his prophethood. I think almost all the divines are agreed on this point and there is hardly any theologian who holds a contrary belief. Nawab Siddiq Hasan Khan in his book the Hujaj-ul-Karamah has also proved on the basis of traditions that at the time of his second advent, the Messiah will be a prophet, and Gabriel will also descend upon him with the Message of God. This view is also supported by the Holy Quran. It says :—

ان الله لا يغير ما بقوم حتى يغير وا ما با نفسهم

i.e., "Verily Allah does not change the condition of any people by taking away His blessings unless they lose all claim to them by their own misdeeds." It is also reported that onee the apostle of God read with approbation the following line of the poet Labid :—

الا كل شيئى ما خلا الله با طل

'Beware, everything besides Allah is vain,'

Thereupon one of the companions read the next line :

وكل نعيم لا صحا لة زا ئل

i.e., " And every blessing is sure to pass away." The apostle of God, however, did not pay any heed to it, but when he repeated the line again and again, the Holy Prophet said, " God does not take away His blessings." In short, the Holy Quran and the traditions of the Prophet of God all go to prove that the blessings of God are not taken away ; but if any body renders himself unfit for them, this is a different matter. Hence, it is impossible that the Messiah should come a second time and the prophethood (which is the choicest of God's blessings) be taken away from him and it is not even to be imagined unless any grave misconduct has been proved against him to justify his degradation from his position as a prophet. But even the conception of the fact that a prophet is capable of misconduct, is a gross sin, and it is almost certain that the holder of such beliefs will gradually become an unbeliever. Those who accused Soloman of setting up equals to God have been designated as unbelievers in the Holy Quran, and Soloman has been exonerated in the following words وما كفر سليما ن *i.e.*, " Solomon was not an unbeliever."

In short, it is a common belief of the Muslims that when the Messiah will come to this world, he will retain his rank of a prophet and Gabriel will descend upon him with the word of God. And it is but just that if Jesus again come to this world, he must come as a prophet, for it has been expressly mentioned both in the Holy Quran and the traditions that unless a man becomes guilty of any gross misconduct, the blessings of God are not taken away from him. Besides, the traditions very clearly call the expected Messiah as a prophet.

Hence, in the face of all these reasons, it would be incorrect to say that according to the general belief of the Muslims the meaning of our prophet's being خا تم ا لنبيين (the Seal of the Prophet) is that no prophet would come after him, for in spite of their accepting the Holy Prophet as خا تم ا لنبيين they are all agreed in expecting a prophet and the traditions too mention the advent of an apostle of God.

Such is the general belief of the Muslims ; now a few words as to the views of the Ahmadiyya Movement on this point·

So, be it known to you that we too like the ordinary Muslims believe that after the blessed lord Mohammad, Messiah was to come and that he was to be an apostle of God, but the difference in our belief and that of the ordinary Muslims is that according to the other sects of Islam the expected Messiah will be the same Jesus of Nazareth, while we believe that one of the Muslims, having distinguished himself by his perfect love for and obedience to our prophet was to attain the dignity of an apostle for the guidance of the world. If, on the other hand, we accept the other belief, then we would be guilty of showing disrespect to either of the two prophets, Mohammad and Jesus (may peace and the blessings of God be upon them). For, if we believe that Jesus after being degraded from his rank of a prophet, will come here in the capacity of an ordinary Muslim, then it would mean a grievous charge against his purity and capability. From this, it also follows that on the day of resurrections, Jesus will be raised as an ordinary follower, and not as a prophet, because on that day every man will be raised in the capacity in which he died, but this is against the authentic sayings of the Holy Prophet, which represent him as a prophet even in the next world. But on the other hand if we believe that Jesus, at his second advent will come as a prophet, then it would mean the contempt of our Lord Mohammad, because Jesus attained prophethood direct and not through our prophet. Hence by his coming in the capacity of a prophet the title of our lord, *viz.*, the seal of prophets, will not remain intact and in the true sense Jesus will be the seal of the prophets and not our Lord. Therefore, the only difference between us and the other Muslims is that they by bringing an old prophet to this world for the second time declare the title of our lord as seal of the prophets to be null and void, while we believe that now none can attain nearness to God direct but only by perfectly obeying the laws of our lord Muhammad. Thus if a man gains prophethood by drawing upon himself the spiritual aid of our lord then he does not interfere with the lord's claim to being the seal of the prophets. For, whatever he gains he gets through our lord, as in fact his elevation is the elevation of his master, for example, the learning of a pupil is the sign of the depth of the learning of the master, and an

able pupil does not detract from, but adds to the honour of the preceptor.

In short, we and other sects of Islam are agreed upon this point that a prophet will come. But they say that after our lord there will come a prophet who will have gained the honor of prophethood direct and will have attained all his accomplishments without obedience to our lord. But we consider this belief to be a sin. In our opinion, after our lord, there can not appear on the face of this earth any prophet who has not obtained every thing through the master. For if we believe otherwise, we have not only to regard the Holy Prophet's title of 'the Seal of prophets' as null and void, but we shall also have to admit the indebtedness of our lord to this man, because on the corruption of the followers of our Lord, he will come to reform them and thus put our Lord under obligation and he will be in no way indebted to our Lord.

But, on the other hand, if there comes a man who has gained all his spiritual excellences through the Holy Prophet and has been sent for reforming the Muslims, then his advent will in no way be derogatory to the dignity of our Holy Prophet, for his reforms will be our Lord's reforms, and his work will be our Lord's work, he being no alien but of his kin. There is jealousy where there is strangeness and if there is no strangeness, there is no jealousy.

I think now it is clear to you that the difference between ourselves and the other sects of the Muslims does not relate to the fact whether there would come a prophet or not but it relates to the fact whether the expected prophet will be an Israelite prophet who will come a second time, or whether a new man will be raised with the rank of a prophet from among the followers of our Lord. And since, on the one hand, the traditions mention the advent of a prophet and, on the other hand, the second advent of an old prophet brings dishonour to our prophet therefore we believe the latter view to be correct. We believe, and God knows that we are right in believing that the, promised one who was called a prophet by the Lord Muhammad was to be a Moslem and one of the servants of our Lord. Islam does not require the help of the former Messiah (Jesus). In every age

on the other hand, the holy powers of our Lord make his obedient and faithful disciples fit for guiding the world. It was destined that in the latter ages there should be raised from among the Muslims a person who on account of his lofty deeds, should be known as the Promised Messiah and should attain the rank of prophethood. This promise of God has already been fulfilled, and the great man whom our Lord called by the name of *Ibn-i Meryam*, and whom he designated as a prophet, has already come to this world and through the grace of God, hundreds of thousands of people have accepted him and hundreds of thousands are quite ready to believe in him. It is the promise of God that upon his followers He will pour down his choicest blessings, great men will become his disciples and a time will come when rulers of the earth will seek blessings from his clothes, and as is the law of God, He will support him by powerful signs. Forty years ago God informed him, "A prophet came to this world but the world did not accept him. God, however will accept him and with powerful attacks will make his truth manifest." The words of God can not remain unfulfilled and it is certain that before the end of the world the promises of God will be realised and the truth of the prophecies of our master will be made clear. For, the promises of God and the prophecies of His prophets have never been proved to be false. His promises are true and His powers are endless. Whenever he intends to do anything, no power, however great it may be, can stay his hands, and change His intentions. But, this has already been the way with our Lord God that He makes his prophets appear like the new moon, which can only be seen by those men whose sight is very keen and whose eyes are free from defect.

But as time goes on their existence becomes clearer and clearer and at last the time comes when, except the hard-hearted, every body accepts him. But blessed is he who accepts the messengers of God at a time when they are still like the new moon, because they become heirs to the favours of God and the doors of knowledge are opened to them and they become the chosen and the distinguished servants of God. They become pleased with God and God becomes pleased with them. Therefore, it is the duty of the true believer that he should not delay in accepting

till the whole world has recognised him, and should not be deceived from the fact that since a large number of persons have not accepted him, hence the claimant is false. Rather he should earnestly and faithfully seek the truth and if he is able to find out the truth, then none can be more fortunate than he. But if the claimant of the prophethood has been proved to be a liar, then the seeker after truth does not lose anything thereby but rather this action of his will be appreciated by God, and he will be included among those who whenever any cry is raised in the name of God do not look down upon it.

Now, I conclude my letter. But I hope that H. H. will try to get detailed information about the Ahmadiya movement and will allow some *Ulema* of our movement to attend H. H.'s Durbar, so that by hearing a detailed account of our movement, H. H. may be able to decide which way the truth lies. These *Ulema* may immediately be sent to H. H.'s capital as soon as H. H.'s wish is known. I herewith, send a printed pamphlet entitled as the 'Tuhfatul-Malook' which was written on the basis of a dream and was addressed to an Indian prince. In this book the whole account of our movement has been briefly given, and, if God wills, by the help of this book H. H. will find the greatest facility in getting necessary information about our movement. Along with this book, I send another book which throws considerable light on the question of prophethood. It will also clearly point out whether the *Ulema* and *Imams* of past ages have considered the appearance of prophet in this age possible or not. I hope you will kindly present these to H. H.

"And the end of our prayer is, Praise be to God."

MIRZA MAHMOOD AHMAD,
Khalifatul-Masih.

Some objections against Islam Refuted—II.

(A REPLY TO A WEST AFRICAN JOURNAL.)

After this Mr. Melville Jones again touches the question of the Fatherhood of God by instituting a comparison between the Islamic and the Christian ideas of worship. He says that while to a Muslim worship is a duty, to a Christian it is a privilege conferred by the Father upon the sons. We quite admit that to a Muslim worship is a duty but it is so only inasmuch as it is obligatory on every believer, and in this sense I do not see why it should appear objectionable in the eyes of a sane person. Mr. Melville Jones will agree with me when I say that worship is something which highly pleases God and appeases His wrath when it is kindled by some sin committed by us. This being the case our Christian brethren have no reason to feel proud if worship is a privilege conferred upon them by their heavenly father, for, we see, that one with whom worship is only a privilege and not a duty may cease to worship God when he lists and thus omit an act which is highly pleasing to Him. So, in fact, the Christians actually do. But the Muslims believe worship to be a duty enjoined upon them by God and thus they can not neglect worship without inwardly fearing the evil consequences of this sinful act. Now when the Muslims and the Christians agree in holding that worship is something good and that the neglect of it is a sin, can we not say that the Christian idea of worship encourages sin while the Muslim idea of the same wholly discourages it.

Moreover we see that worship purifies the heart of man and brings him nearer to the seat of God. Now if worship is only a privilege and not a duty, we are the losers and our God is not our true father, for He does not provide all possible means for the purification of our hearts. He has made worship only an optional thing. The God of Islam however is not such. He is the true father of the faithful and has most graciously made worship a duty for them, thus shutting upon them all doors of

sin. A Christian can leave worship without offending God in the least but a Muslim cannot do so with impunity for with him worship is a bounden duty obligatory on him till his soul and body part. It should not therefore be understood that Muslim worship is a burdensome task imposed upon the faithful by God. It is in fact far from this. The following verse of the Holy Quran will bear testimony to the above —

ان الصلوٰۃ تنھی عن الفحشاء و المنکر

i.e., Prayer makes man able to shun evil as well as all such things as estrange man from his maker. From this it is clear that worship is enjoined by God for the good of man himself and not for any other purpose. May I ask the learned critic, now, whether under such circumstances it is not very good of God to make worship a duty for man ? I expect to receive an affirmative answer.

The next remark of Mr. Melville Jones is that in the Islamic worship form is all in all while in the Christian worship spirit is everything. But in this remark too we clearly see the critic's entire ignorance of the Quran and the Islamic traditions. Surely form is an essential part of prayer as far as one can observe it, but it is not such a thing that there would be no prayer without it. A sick man can with impunity leave the prescribed form and say his prayers lying, nay he is rather commanded to leave the outward form of worship when its observance is likely to put him to some serious inconvenience. Besides this we see that though it is quite necessary for a Muslim to face the sacred Mosque at Mecca when saying his prayers yet this too may be dispensed with on certain occasions, *e. g.* when one is riding a horse or a camel or travelling in a railway train etc. These cases prove beyond any shadow of doubt that though form is not such a thing as may be neglected at pleasure yet it is not so essential as our friend the critic has represented it to be. Mr. Melville Jones commits one more serious mistake when he says that a Muslim worshipper has to repeat the prescribed words irrespective of the fact whether he understands them or not. Our friend is right in saying that the prescribed words must be repeated by every worshipper but he has very unkindly withheld the necessary remark that every Muslim is

enjoined to learn the meaning of the Arabic words used in the Islamic prayers. Moreover we see that besides repeating the prescribed words in prayers a Muslim is also allowed nay almost enjoined to pray to God in his own language.

As to the question of the importance of spirit in the Islamic worship we may confidently remark that Christianity can stand no comparison with Islam in this respect. Islam follows the golden mean in all matters. While laying sufficient stress on the form of worship in order to insure unity over Muslim lands and to fill the faithful with deep emotional feelings by constantly reminding them of the form and the words used by the holy prophet in his daily prayers, Islam has not failed to emphasise the underlying principle of prayer. We find in the Quran words clearly expressive of the real purpose of worship. The Quran says—

ا ن ا لصلو ا ة تنهى عن ا لفحشاء و ا لمنكر

prayer enables man to shun all evils and vices. Elsewhere it says :—

و يل للمصلين ا لذ ين هم عن صلا تهم سا هو ن ا لذ ين هم يرا ء و ن

"Woe to those worshippers who are neglectful of (the true spirit of) their worship and who say their prayers for show." These words of the Holy Quran are more than sufficient to prove that Islam does lay very great stress on the spirit of worship. One does not help remarking here "How beautifully Islam enjoins the faithful to observe form on the one hand and on the other curses those whose prayers are only for show." Does not Islam follow the golden mean ?

(To be continued.)

MIRZA BASHIR AHMAD.

Conditions of Bai'at (Initiation into the Ahmadiyya Movement.)

The man who accepts *Baiat* should firmly make up his mind :—

Firstly, that up to the day of his death he will abstain from *Shirk, i.e.*, setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and, in short, every kind of evil : and will not allow himself to be subdued by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His prophet, to ask pardon for his sins and the help of God ; and remembering the blessings of God he will always praise Him.

Fourthly, that he will in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God and that in every condition he will accept the decree of God and in this way he will be ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass days with humility, lowliness, courtesy and meekness.

Eighthly, he will consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures.

Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Community.

1. God is one and nobody is or can be his co-sharer in His self, attributes, names or worship.

2. The Angels exist.

3. God has been sending from time immemorial his Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in the rest collectively.

4. Our Book is the Holy Quran and our prophet is Mohammad (peace be upon him) and he is the seal of prophets.

5. The door of inspiration has always been and will always be open and no attribute of God ever becomes useless. As he used to hold communion with His good servants, so He does even now and will continue to do up to the end of the world.

6. This is our firm faith that divine decree *(taqdir)* as enunciated (or defined) by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

7. We believe in the rising of the human beings after their death and also we firmly believe that the Heaven and Hell as described by the Quran and the Traditions exist and that on the

day of Resurrection our prophet Mohammed will be the intercessor.

8. We firmly believe that the man about whom prophecies have been made by the old prophets under different names and of whom the Holy Quran speaks in the verse " He it is who raised a prophet among the Meccans .....and among others of them who have overtaken them " as the second advent of our Lord Mohammad and whom our Lord Mohammad calls Messiah the prophet and the Mahdi—(the man) is Hazrat Mirza Ghulam Ahmad of Qadian and besides him nobody is the Promised Messiah.

9. It is our firm belief that the Holy Quran is a perfect book and that no new law will be required till the day of Resurrection and that our Lord Mohammad possesses collectively all the qualities of all the prophets and that after him none can, far from gaining any spiritual eminence, even become a true believer except by complete obedience to him. We, not for a moment, believe that any old prophet will come to this place a second time, because in that we will have to admit some defect in the spiritual powers of our Lord Mohammad—but we believe among his followers Reformers have appeared and will continue to appear with spiritual knowledge of a very high order. Not only this, but a man can even gain prophethood by the help of our Lord Mohammad's spiritual powers. But no prophet with a new book or having been appointed direct will ever come ; for in this case it would be an insult to the perfect prophethood of our Lord and this is the meaning of the seal of prophets and in this sense the Lord has on the one hand said " There is no prophet (*i.e.*, an independent prophet or a prophet with a new law) after me," and on the other hand has called the coming Messiah a prophet of God.

10. According to this we believe that a man—the Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles of the prophets which in the words of the Quran are called (signs of God) and this is our firm faith that God for the manifestation of His glory and for proving the truth of Apostles has been, through his servants, showing signs which are beyond the power of human beings.

The duties of the Ahmadiyya Community.

The Ahmadiyya community is neither an Anjuman nor is it a religion. But the meaning of the Ahmadiyya movement is this that it is a body of Moslems that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammad and who have accepted all the claims of the last messenger of God, *viz*, the Promised Messiah. Hence the obligations of the Ahmadis are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammad and his Companions. Hence acting upon the laws of the Quran, the practices and Sayings of the Prophet is a distinct duty of every Ahmadi. But since Islam considers the proclamation of the truth as one of the important duties of a Muslim and rather it has been considered as one of the distinguishing feature of the Moslems that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Promised Messiah has laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of his income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be dertermined by the love and zeal of a man for the movement. Be the sum small or great, it is obligatory on every Ahmadi to help the movement with his mite. Some friends sprend 1/10th and even more of their income for the help of their religion.

The Management of the Ahmadia Movement.

As has been the custom of God from time immemorial that He starts a line of caliphs for looking after the welfare of the community which is prepared by the messengers of God, so in this age too he has started a line of caliphs. Withour it no progress is possible, for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community

united, and for using its potentialities collectively for the welfare of Islam a line of caliphs has been started. This is our firm conviction, as it is also mentioned in chapter xxiv, 55, that caliphs are appointed by God. Hence it is the duty of every Ahmadi as long as it pleases God to favour us with this blessing, to accept the Baiat of the caliphs one after another.

All the new converts should also take the Baiat of the caliphs, or his representatives. But if any man for any reason cannot personally come to Qadian he may also take the Baiat by means of a letter. At present there are 2 Anjumans—(*a*) Sadr-Anjuman Ahmadiya, (*b*) Anjumane Traqqie Islam,—under the Khalifatul Masih for carrying on the work of the movement. The Sadr-Anjuman Ahmadiya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after the executive and educational necessities of the Community. Among some of the most important duties of this Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instruction of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions. But as the propagation of Islam requires special attention, hence the Anjumane Taraqqie Islam busies itself with this work. Those friends who send their contributions generally point out how much is to be given to the Sadr-Anjuman and how much is to be allotted to the Taraqqie Islam. As *zakat* (legal alms) should be kept in the Bait-ul-Mal (the Treasury) so everyone on whom zakat is compulsory sends it to Qadian. It is collected by the Anjamane Taraqqie Islam and spent according to the instructions of the caliph. As it is necessary for the improvement of the movement to keep in touch with the centre, hence according to the instructions of the Promised Messiah an Annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya community enlarging its mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to

the Khalifatul Masih (successor to the Promised Messiah) every now and then for in this way the Khalifatual Masih feels an inclination to pray for the writer, and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Maulavi Nooruddin Sahib and the present Khalifa is Hazrat Mirza Bashiruddin Mahmud Ahmad Saheb.

Some Instructions for the new Ahmadis.

Since the Promised Messiah was a messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith hence according to the Quran, the Traditions of the seal of prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams only. But in those places where Ahmadi Imams can not be found, he should offer his prayers alone and should pray to God to give him a Jamaat or Society of his own, because a true believe can never remain alone. Similarly, it has been prohibited that Ahmadis should give their daughters in marriage to non-Ahmadis, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, Ahmadis should not attend the funeral service of non-Ahmadis, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah.

Form for Initiation into the Ahmadiyya Movement.

To

HAZRAT KHALIFATUL MASIH II

MIRZA BASHIR-UDDIN MAHMUD AHMUD SAHIB.

MOST REVEREND SIR,

Peace be with you. I have gone through the conditions of *Baiat*, the Articles of Faith, the duties of Ahmadis and General Instructions, and have accepted them. I having filled up the annexed form send it to you and pray that my *Bai'at* may be accepted.

I bear witness that there is no God but God. He is one having no partner and Mohammad is the servant and messenger of God.

I son of enter the Ahmadiyya Movement at the hands of *Mahmud* and ask pardon for all my sins. In futnre I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammad (peace be upon him) to be the seal of prophets and believe in all the claims of the Promised Messiah—

استغفر اللہ ربی من کل ذنب واتوب الیہ - استغفر اللہ ربی من کل ذنب واتوب الیہ

I beg pardon from Allah, my Lord for all my sins and turn to Him. I beg pardon from Allah my Lord and turn to Him.

رب انی ظلمت نفسی واعترفت بذنبی فاغفرلی ذنوبی فانہ لا یغفر الذنوب الا انت

اس عبارت کو تین دفعہ لکھا جاوے

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

(The last two lines to be written thrice.)

Amen! Amen!

Signature

Address

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

How the Prophecies OF Ahmad are being Fulfilled.

Every day's Reuter's cables remind us of the remarkable prophecies of Ahmad that are meeting with terrible fulfilment. In order to refresh the memory of our readers, we give below quotations from the Prophecy of the Promised Messiah and draw their attention to what is happening on land and sea and in the skies so that they may see in what a horror-striking way the terrible words of Ahmad's prophecy are being fulfilled every day before the eyes of the whole world.

Ahmad said (*vide* the *Review of Religions* for October 1906):—

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they will present such scenes of horror that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low on the world. Had I not come, these cala-

mities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent upon a people until a messenger is raised.' Those who show fear before the calamity comes shall be shown mercy."

In the course of the same prophecy, Ahmad wrote :—

" Thou, O Europe, art not safe, nor thou O Asia ! And ye that dwell in islands, no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant."

He also wrote a short poem describing the terrible calamity with which humnity was about to be afflicted in accordance with his plain prophecy. The following is a translation of his prophetic verses :—

" Some time later on the world shall witness a sign which will shake towns, villages and meadows to the very foundations.

" The wrath of God shall change the face of earth and the naked shall not have time to tie the navel string.

" An earthquake* shall suddenly bring a terrible shaking over men, trees and seas.

" The earth shall turn upside down in the twinkling of an eye and streams of blood shall flow like the water of a rivulet.

" Those who had at night silver garments on, will find themselves soaked in blood at dawn.

" Men shall lose their senses and birds their consciousness, and all pigeons and nightingales shall forget their warbling.

" The time and the hour is very hard on every wayfarer who will miss the way in utter helplessness and total despair.

*In the *Barahin-i-Ahmadiya*, Part V, wherein this poem is published, Ahmad says that though the coming calamity is described as an Earthquake in the word of God, yet this did not show that it was necessarily to be an earthquake in the literal sense of the word, for the word also signified any great disaster that might be compared to an earthquake for its fearfulness.

" With the blood of the dead the streams of the mountains shall become red like red wine.

" All men and spirits shall lose their presence of mind for fear, and even the Tsar of Russia shall feel miserable at that moment.

" That heavenly sign will be a specimen of God's wrath, heaven shall direct its charges against the world with its drawn dagger.

" Don't deny this through impatience, because on it rests the truth of my claim.

" It proceeds from the revelation of God and shall certainly come to pass, but you must be patient for some time like the God-fearing."

We ask the reader to read, on the one hand, the prophecies of Ahmad quoted above and consider, on the other, the great earthquake that is, in the words of the prophecy, shaking men, trees, stones and seas. What a true description of the present world-wide calamity is given in the foregoing predictions? Is not every word of these prophecies being literally fulfilled? Those who read the accounts of the war as furnished by Reuter and war correspondents will testify that never a truer description of a coming event was given by a prophet. The war is no doubt a terrible war and its horrors are so appalling that no one could even dream of them, but all these horrors were revealed beforehand to a messenger of God who warned the world of the coming calamity by beat of drum and said: " Those who show fear before the calamity comes shall be shown mercy."

Though Reuter's cables bear daily testimony to the wonderful fulfilment of Ahmad's prophecy, yet we think it will not be out of place to give here some extracts from the war news with a view to impress the reader with the grandeur of the prophecy and the terrible way in which it is being fulfilled :—

An Amsterdam message, dated the 4th May, says :—

" A despatch from Eckloo states that the cannonade round Ypres on the 2nd was the most formidable of the war. It was heard and felt through the whole of Flanders and the houses at Bruges and the villages on the Dutch frontier trembled. The

losses of the Germans were terrible. Flemish towns and villages in German possession are overflowing with wounded and many have been found dead in ambulances. Numerous closed trains full of dead passed through Thielt on Saturday and Sunday."

A report from Field Marshall French on the use by Germany of poisonous gases says:—

"Since the method was first used the enemy have adopted it for both offence and defence, whenever the wind has been favourable. The effect is not merely disabling or even painlessly fatal, as has been suggested in the German Press, but the victims suffer acutely and a large proportion die a painful and lingering death. It appears that those surviving are permanently injured in the lungs and will possibly be invalids for life. I am of opinion that the enemy have definitely decided to use these gases as a normal procedure and protests will be useless."

The *Morning Post's* Petrograd correspondent says:—

"Poisonous clouds of dense smoke rolled heavily along the depression where the Russian trenches were. The scenes which followed were appalling. Not only men but every living thing suffered. Hardly a horse, cow or barndoor fowl was left alive in the villages. Little children and women were killed in numbers. The gas caused suffocation, agonising pains, gasping for breath and sometimes frothing at the lips."

In the House of Commons Mr. Asquith emphasised that time would be better spent in counteracting such action than in making representations.

A French *communique* issued early in June says:—

"We sprayed burning liquid on the enemy's trenches at Vanquis as a reprisal."

The *Pioneer* of June 10, 1915, says:—

"The counter-measures taken by the Allies have not yet been disclosed, but special correspondents have stated that the French will have no compunction now in using asphyxiating shells charged with turpinite. That composition has already been credited with having extraordinary power, the gas on explosion exercising a most deadly effect over a considerable area.....One may regret that the horrors of the war are increasing and that the loss of life grows daily. But when an

enemy is to be dealt with who has cast aside all ideas of humanity and civilization there can be no squeamishness in dealing with him. He has to be destroyed in order that the world may be delivered from the menace of his savage methods."

The sinking of the Lusitania which resulted in the death o about 1,500 innocent souls, including women and children, also deserves to be counted among the horrors of the present war.

In order to be convinced of the truth of Ahmad's prophecy f one need only read an account of the battle of Neuve Chapelle. The London News Agency has received from a correspondent a full and independent description of the battle and we give below a few fragmentary extracts in order to show how horrible is the war that is now raging in Europe and what an eloquent but awful testimony it bears to the truth of the prophecy quoted above :—

"Then a hell broke loose. With a mighty, hideous screeching burst of noise hundreds of guns spoke. The men in front trenches were deafened by the sharp reports of the field guns spitting out their shells at close range to cut through the Germans' barbed wire entanglements. In some cases the trajectory of these vicious missiles was so flat that they passed only a few feet above the British trenches.

"The din was continuous. An officer who had the curious idea of putting his ear to the ground said it was as though the earth were being smitten great blows with a Titan's hammer. After the first few shells had plunged screaming amid clouds of earth and dust into the German trenches, a dense pall of smoke hung over the German lines.....In some places the troops were smothered in earth and dust or even spattered with blood from the hideous fragments of human bodies that went hurling through the air. At one point the upper half of a German officer, his cap crammed on his head, was blown into one of our trenches Words will never convey any adequate idea of the horror of those five and thirty minutes.

"The Germans left alive in the trenches, half demented with fright, surrounded by a welter of dead and dying men, mostly surrendered."

"There was bloody work in the village of Neuve Chapelle .....The village was a sight that the men say they will never forget. It looked as if an earthquake had struck it. The published photographs do not give any idea of the indes cribable marks of ruins to which our guns reduced it. The chaos is so utter that the very line of the street is all but obliterated. Once upon a time Neuve Chapelle must have been a pretty little place.....Now hardly stone remains upon stone."

"It was indeed a scene of desolation into which the Rifle Brigade—the first regiment to enter the village, I believe—raced headlong. Of the church only the bare shell remained, the interior lost to view beneath a gigantic mound of *debris*. The little churchyard was devastated, the very dead plucked from their graves, broken coffins and ancient bones scattered about amid the fresher dead, the slain of that morning—grey-green forms asprawl athwart the tombs. Of all that once fat village but two things remained intact, two great crucifixes reared aloft one in the church-yard, the other over against the chateau. From the cross that is the emblem of our faith the figure of Christ, yet intact though all pitted with bullet marks looked down in mute agony on the slaying in the village.

The din and confusion were indescribable. Through the thick pall of shell smoke, Germans were seen on all sides, some emerging half dazed from cellars and dugouts, their hands above their heads, others dodging round the shattered houses, others firing from the windows from behind carts, even from behind the overturned tombstones. Machine guns were firing from the houses on the outskirts, rapping out their nerve-racking note above the noise of the rifles.

"Many strange incidents were observed. In one cellar a portly German was found dancing about in an agony of fear screaming in a high-pitched voice in English: "Mercy mercy! I am married!" "Your missus wou't thank us for sending you home!" retorted one of the men who took him prisoner, and his life was spared. A Rifle Brigade subaltern, falling over a sandbag into a German trench, came upon two officers, hardly more than boys, their hands above their heads. Their faces were ashen grey,

they were trembling. One said gravely in good English : " Don't shoot ! I am from London also ! "

" If you would hear the manner of their death then follow me first to the extreme right of the line to that sinister group of ruined houses known as Port Arthur. We are with the 1st-39th Garhwalis, a tough regiment, that shows its worth in Burma and in the Tirah campaign.

" Whistles blow, the men leave their trenches. Instantly they are withered by a fearful blast of fire. The German trench is untouched. So is the barbed wire, 200 yards of it. The Garhwalis never waver. All the officers of the leading companies are killed, right ahead of their men. The battalion staggers under the blast of fire, loses its direction, swings to the right and captures, after fierce in-fighting with bayonet and knife, a section of trench there, only to be cut off in the upshot by the Germans in the intact trench."

A few more quotations about the battle of Neuve Chapelle will not be out of place.

One account says :—

" The original configuration of the German first line is in many places hard to trace, for the ground has been so furrowed and pitted by shells that there remains nothing but confused mounds which represent the former parapets, and hollows representing the trenches and dug-outs."

The Eye-witness with the headquarters describing the battle says :—

" At a moderate estimate, the German losses were 18,000 exclusive of prisoners.....Sometimes the Germans lay down with their hands up when we opened fire.....Prisoners stated that in some cases all the officers had been killed and whole battalions destroyed. .....The effect of our initial bombardment can be judged from the fact that when the British approached the German trenches at Neuve Chapelle some of the survivors crawled painfully out and knelt holding up their hands, being utterly dazed. (Truly said the Promised Messiah, ' Men shall lose their senses and birds their consciousness and all pigeons and nightingales shall forget their warbling.' During such bombardment not only men but even the

birds of the air must lose their senses.—Ed. R. R.) The village itself was a shambles and a medley of ruins."

Another account says :—

"Prisoners who had fought throughout the war say that they had never experienced such a bombardment as at Neuve Chapelle. One Prussian officer said :—'You don't fight, you murder. We never had a chance. There was a shell every ten yards."

The 'Eye-witness' with the Headquarters writes :—

"Line after line went down with our rifles. In the phraseology of a sepoy, 'shooting the enemy was like cutting grain' .....None escaped."

A letter published in the *Cologne Gazette* gives the following account of the French artillery :—

"For three weeks past we have had very heavy fighting every day. The French return again and again to the attack with an admirable energy. It is often almost like madness. Hundreds of dead often fill the space between the two wire entrenchments. But hardly is there a little quiet after a hot battle when the French artillery begins its concert afresh. And what a concert! I think it impossible to describe a French artillery attack, and to be exposed to such an attack for hours is for me the most terrible thing in the war. One simply remains lying down by the hour wherever one happens to be. Our position has already been shot into such a condition that one could see neither trenches nor anything else. Recently, in order to protect ourselves better, we have taken to making galleries three or four metres deep down in the trenches, and we stay there until the storm has passed. But even this is not completely satisfactory. Even one of these galleries was destroyed lately by a shell."

In the following letter which has been sent to the *Pioneer*, an officer in France gives some awful personal experiences :—

"I came up to the trenches last Sunday night, the 7th March.

"Exactly at 7-30 a.m. on the 10th of March the most awful noise I have ever heard started. . . . Several hundred guns (I can't say how many) ranging from mountain guns to ——inch guns, all fired as hard as they could. The ammunition must have

been unlimited. I expect you have heard one or two guns being fired, but multiply that by several hundred, and then rifle fire, and then the German fire and the noise of shells bursting, and you may get some idea of the inferno that reigned. It was terrific, and a marvellous sight. . . . To add to the noise was the screaming of the shells, as they passed overhead. The small shrapnel come over with a loud scream, the huge big shells pass over very slowly and whistle in an extraordinary way. The effect of the shells is absolutely marvellous. The shrapnel burst in the air, and you can see the bullets go flying on and then sending up little clouds of earth. Then there are the big shells which drop, and burst in the ground. The noise of these going off is colossal, and a huge fountain of earth goes flying up into the air. I saw one huge shell pitch in the German trench opposite there and some Germans were simply blown to bits.

"After a bit we advanced on our left, and captured 1,200; there were 2,000 dead lying about, and I expect about 6,000 were wounded. The battle raged all day."

The methods employed by one enemy against the other are greatly adding to the horrors of warfare. We have already referred to the use of poisonous gases by the Germans; and the British have decided to pay the Germans in their own coin. The following incident reveals another method of warfare employed by the Germans against their enemies. A Paris message says:—

"Official details of the Malancourt affair mentioned in the *communique* on the 27th February show that the French and German trenches were here very close and hidden from each other by undergrowth. The fighting was conducted by saps, mines and hand grenades. Suddenly at noon the men in one trench saw a thick dark smoke rising over their parapet to a height of forty metres. The occupants of other trenches thought that we had exploded a mine. The defenders of the trench felt a rush of hot air and in a few seconds they were drenched with scalding liquid like pitch, played over them in jets through the smoke, as if squirted from pumps. The Germans concealed in the smoke cut the barbed wire entanglementsand

rushed the trench but were driven out on the following morning."

A Paris message, dated the 5th March, says :—

"An army surgeon gives a terrible account of the injuries received from German petrol sprayers. He saw wounded with their features horribly disfigured, with limbs swollen and uniform burnt. Some of the lesser wounded, describing their experiences, said it had been a quiet day when the French suddenly found that jets of petrol were being directed at their trenches. An officer ordered the men to extinguish their pipes but it was of no avail as a few seconds later fire grenades were rained upon them. The trench caught fire, and the Germans profiting by the confusion approached and threw lighted torches increasing the blaze. It was impossible to escape from the torrent of fire, and the French, with their clothes streaming with petrol, were forced to abandon the trench."

As regards eastern theatre of war, it was announced in March last that the German invasion of Russian Poland had been accompanied by the destruction of 95 towns and 4,500 villages, the total damage being estimated at over a hundred millions sterling. How true are the words of the Promised Messiah who said :—"I see cities falling down and I find inhabited places in ruin."

Some idea of the terrible character of the war may be formed from the following brief cable sent by the *Pioneer's* London correspondent on the 10th May, 1915 :—

"Our share of the lines was subjected to forty minutes' heavy bombardment. The earth shook under the constant detonations."

It is remarkable how the prophecy of Ahmad is being literally fulfilled. Speaking of the survivors of the Formidable which sank a little after midnight on the 1st January, 1915, a London cable says :—

"Some were rescued having no trousers. All were suffering from exposure. One man remarked when rescued, 'Here we are again, undress uniform ; swimming costume."

A correspondent of the *Sphere*, speaking of the Belgian town of Contich wrote on 28th November, 1914 :—"The German guns

had been brought upto the bank of a river near by, and from the position they threw shrapnel into the doomed town. There were many who had to flee naked as they were down the streets in panic, when the enemy opened fire on them. The place presented a picture of utter desolation."

These incidents remind us of the following words of Ahmad's prophecy : —

"The naked shall not have time to tie the navel-string."

A message dated the 1st June, 1915, says : —"Turkish prisoners that have arrived at Cairo from Gallipoli affirm that Ottoman losses have been terribly heavy, whole regiments being practically annihilated. Only 120 could be collected out of a regiment of 3,000. An Arab officer declared that they had lost 40,000 when he was captured a fortnight ago.....Many were dazed and paralysed by shock." Truly said Ahmad, "Men shall lose their senses and birds their consciousness." A recent message says : "Information has reached Petrograd that peace meetings have been held in many German towns in consequence of the appalling German losses in Galicia where it is stated that an army of a hundred-and-fifty thousand men was annihilated and recreated in a single month." The *Pioneer's* special correspondent sent the following message on 8th June :—"Never since the battle of Arras commenced has the enemy fought with such tenacity and courage ; never have the French better proved their ascendancy. German bravery has meant shedding rivers of unavailing blood." How true, then, have the prophetic words of Ahmad turned out to be, who said, "Death will make such havoc that streams of blood will flow."

In short, read the words of the prophecy on the one hand and look at the terrible scene that is being enacted on the face of the earth on the other, and you will have no option but to admit that the prophecy has been terribly fulfilled. Consider the tone of certainty with which the prophecy was announced. The prophet proclaimed :—

"The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation.....Had I not come, these calamities would also have been put off for a while

but with my appearance, the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent upon a people until a messenger is raised'."

Again, "The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant."

Thus he not only foretold the most terrible disaster that ever befell humanity but also proclaimed aloud that the said unparalleled calamity was near, nay at the door. Mark how true the words have turned out to be. O gentle reader, will you still doubt the truth of the Promised Prophet of the Latter Days? He concluded his prophetic poem with the following significant words :—

"Don't deny this through impatience because on it rests the truth of my claim.

"It proceeds from the revelation of God and shall certainly come to pass, but you must be patient for some time like the God-fearing."

What certainty these words breathe, and how wonderfully subsequent events have confirmed their truth!

Indescribably terrible though the present calamity is, yet the wrath of God, in accordance with the words of the prophecy, is adding to the terror of the calamity by other disasters such as the recent railway disaster at Carlisle which is responsible for the death of a large number of soldiers under the most tragic circumstances.* Would the world lend an ear to the cry of the prophet so that God may turn to it with mercy. God spoke to His messenger about 40 years ago, saying :—

"A warner came in the world, but the world accepted him not; God, however, will accept him, and will manifest his truth by powerful attacks."

The present war is one of the powerful attacks with which God is demonstrating the truth of His prophet.

*The newspapers bring full details of this terrible railway accident. Over 200 persons, mostly soldiers, were killed, many of them being burned to death and a large number of others injured, some of them very seriously. The troop train was occupied by

about 500 officers and men of the 7th Royal Scots, and not more than about 50 of these came through the ordeal without either death or injury. The scene furnished a series of horrors to which, fortunately there is no parallel in the records of railway disasters in Great Britain. When the three trains came into contact there was a mountain of wreckage from which steam and fire issued, while wood crackled and men screamed and groaned in their helplessness beneath what was a veritable bonfire. The passengers were enveloped in a vortex of flame, which quickly spelt their doom. The sight beneath the burned vehicles at the main point of collision was something which made the most stout-hearted shudder. Charred arms, legs, and bodies were visible, and in what was left of one carriage seven corpses were seen. The flames had got such a great hold that nothing seemed capable of subduing them. The remains of five engines were lying in close proximity. They had been scarred and frizzled, and looked like pieces of old iron twisted into all kinds of shapes.

Some of the poor victims had escaped the scorching which had obliterated in others all likeness to human creatures, and thirty or forty were placed in the outhouse awaiting identification. Others bore no trace whatever of human form, all that remained being a few blackened bones. In some cases it was quite impossible to say whether the bones were those of one or more persons, so that it also necessarily became a matter of speculation as to how many of the dead were really being removed. The fire was of unprecedented ferocity, and causes are sought as to whether there was any special reason to account for it.

"It was a pure hell," said Sergeant John Combe in describing the scene which followed the colliding of the Express with the overturned carriages of the troop train, "and I would rather fight a thousand Germans than go through this again. The shrieks and moans of the men as they were being slowly roasted were terrible to hear. I saw the headless body of one man with outstretched arms hanging high up in one part of the wreckage. All our train was simply smashed to pieces. Then the fire started in the centre, and the flames soon spread to each end. We had ammunition in our train, and explosions were going off every few

minutes, throwing the *debris* high up into the air. One poor fellow was fixed and jammed by the arm, and a doctor amputated the limb and thus saved his life. Had he not been released he would have been burned to death. One poor fellow whose legs were horribly burned was pinned down, and it was impossible to get him out. The flames were simply eating him up, and were getting near his face. He was in the greatest agony, and shouted, 'For God's sake shoot me.' "

A soldier home from France said the scenes beggared anything he had seen in the trenches. Men were lying about smashed in the most horrible manner—heads, legs and arms being disconnected from bodies. While many soldiers were doubtless killed instantly, the flames secured others who were jammed under the *debris*.

A young Patrick man said, his carriage was piled up on the top of the preceding one, and he had to jump out of the window, a height of 20 ft. After the doctors arrived many victims had limbs amputated on the spot. The narrator performed the nerve-racking task of holding a man who was pinned by the arms until the doctor released him by severing the limb. Many persons were buried in the wreckage who could not be rescued before the devouring flames reached them and sealed their fate. He saw a woman and child burned to death.

Qadian and the Ahmadis.

" O monstrous, dead, unprofitable world,
That thou canst hear, and hearing hold thy way,
A voice oracular hath peal'd to-day,
To-day a hero's banner is unfurl'd,
Hast thou no lip for welcome?"
" Man is blind because of sin ;
Revelation makes him sure.
Without that who looks within,
Looks in vain for all's obscure."

M. ARNOLD.

Qadian is a moderate sized village 10 miles from the railway station of Batala on the Amritsar-Pathankote line. From Calcutta one has to go by the East Indian Railway up to Ambala and there change for Amritsar. Here there is another change before one reaches Batala. The 10 miles from Batala to Qadian one has to go by ekka. The village contains a mixed population of Hindus, Sikhs and Muhammadans. Most of the latter are followers of Mirza Ghulam Ahmad, the Promised Messiah whose advent and teachings have brought and are going to bring such momentous changes in the history of Islam.

This gentleman was the son of Mirza Ghulam Murtaza. The family was an old one which owned considerable jagirs in and round the village which was their seat. When the Sikhs came into power in the Punjab, the family was forcibly driven from the jagir, but with the advent of the British portions of it were recovered and Mirza Ghulam Murtaza lived the life of a well-to-do* middle class gentleman. Mirza Ghulam Ahmad was born in 1839. From his childhood he was of a retiring disposition. His time was given to study, prayer and meditation. He had no liking nor any aptitude for " business " in the sense the word is generally understood. On several occasions when his father employed him on the affairs of the estate, he is said to have proved a failure by his

*It is not certainly known in what year Ahmad was born. Most probably the year of his birth was a little prior to this.—Ed. R.R.

scrupulous regard for honesty and probity. Luckily for him the income from the family property rendered it unnecessary for him to work for a living. He prayed and meditated and at last God spoke to him in revelations. He published a number of these in the "Barahin Ahmadia." More numerous grew these revelations and at last in 1880 at the age of 41 years he announced that God had selected him to be a "Khalifa" or "Mujaddid" and later on in 1891 the Promised Messiah, the latter day Messenger who was expected under different names by the followers of all creeds to save benighted humanity in the hour of its tribulation. He was, he said, a follower of the last and greatest of prophets (on whom be peace) and had been awarded the honour of Messiahship by reason of his following that great master. The duty assigned to him was to restore Islam to its pristine glory as taught and practised by the Holy Prophet, to purify it of all such later accretions as had dimmed its original lustre, to show men how to live and die in strict obedience of its laws and to establish its superiority to all other creeds of the world. Like the prophets of old he was "a glad tidings" and a "warning" to men. Such a claim naturally aroused opposition from every quarter. The doctors of Islam were no less infuriated than the Christian clergy or the Hindu pandits by reason of their authority being called into question and many of their cherished notions being blown utterly to the wind. Individually and collectively they tried to prevail against him. But it ended as such contests always end. The one with God with him prevailed against the many who spoke what they had no real knowledge about. Before his death in 1908 at the advanced age of 69 years he saw his doctrines accepted by more than 400,000 of people in Afghanistan, the Punjab and other provinces of India, the Malay States and Arabia. Nor were his achievements to be measured by the number of followers alone. In public lectures, in books and tracts he had effectually broken "the Cross" or Church Christianity by proving that the so-called sacrifice upon the cross and the bodily ascension of Christ did never actually happen, he had proved that the Sikh cult was really an off-shoot of Islam, that Nanak (peace be on him) was actually a Mussalman, that modern Hinduism has been permeated with doctrines repugnant alike to moral and spiritual

laws, that Islam, as taught and practised by the Holy Prophet (peace be on him), offered the only way to lead man to God. Such was the man and such the magnitude of his claim who came and went away "like a thief"* while the world went on busy with exploiting new spheres for its industrial and commercial activity, piling armament upon armament, bending all the resources of its mind and intellect to add yet one another item to its stock of comfort and greed. The mighty claimant passed away in 1908. The community chose as his Khalifa or successor one redoubtable man Maulavi Hakim Nuruddin, known and respected throughout Northern India for his learning and piety. He guided the community up to 1914. The main feature of his work appears to have been internal organisation. One excellent High English School with an extensive hostel and a mosque attached to it, one Madrassa, two industrial classes, a system of daily public lessons in the Quran for men and women separately: these bear testimony to the zeal for education which moved the leader. At his death the community elected Mirza Bashiruddin Mahmood Ahmad, the fourth son of the Promised Messiah, to be their second Khalifa. He is a young man below 30 years of age, fair of complexion, of medium height, slender of built, with a clean broad forehead, thin lips, thick, short beard, eyes which through their half-open lids always look to the ground, modest and retiring in habits, such is the appearance of the man who now guides the destiny of this community. I had occasion to meet him several times and to hear his public discourses and lectures. I was also present at several lessons given by him in the Quran. He is a keen observer, an accurate thinker, an earnest student, perfectly alive to the serious responsibilities of his position. He loves and feels for his flock. His life is simple and retiring and his manners sincere and affable. His all-absorbing ambition is to serve Islam and to bring its truth to every human door. The grandest human cause has found in him an enthusiastic heart, full of faith and confident of ultimate success.

The first thing that strikes a visitor at Qadian is the intensely religious life of the new community. They have three mosques, at

* Matthew, xxiv. 43.

one of which the Khalifa himself leads the prayers. I attended prayers at all the three mosques. The prayers are not, as we see outside, a formal repetition of words in an unknown tongue. Here the people understand what they say in their prayer. The words touch their hearts and bring tears to their eyes. The *sajdahs* are comparatively longer than common, and after the prescribed verses of the Quran have been uttered in Arabic the suppliant pours out his soul to his Maker in his own language. All the male members of the community offer their five daily prayers in the mosques. The Juma prayer is offered in the big mosque, the *Masjidu-Aksa* as it is called. I had occasion to attend two of these prayers. They were led by the Khlaifa. After a passage had been recited from the Quran, the *Khutba* was delivered in Urdu. It was an impromptu lecture upon matters affecting the community. There was nothing of the nature of stereotype about it. It contained admonitions and instructions and told the people what they had to hope and what to fear. Religion is here something living and not a dead formality. In their homes the people devote most of their time to teaching or hearing about religious matters. I found a small shop-owner in his shop reading and explaining the Quran to two other of his fellow tradesmen. When customers came he attended to them, and soon returned to his book. A carpenter was working in front of my room. I heard him humming something in an undertone. I listened and found it was a passage from the Quran. Early one morning a beggar was passing in a field and chanting a scrap from some song. It was a *gazel* of the Promised Messiah. These people are never tired of speaking or hearing about spiritual matters or about the Promised Messiah. One old man when asked to tell some anecdote from the life of the Promised Messiah immediately fell into a paroxysm of sobbing and weeping. People are anxious to do little services just to win the approbation of their God. Late one dark night we were stranded in the village. The narrow lanes were full of dirt and mire and walking without a light was risky. One shopkeeper was passing with a smoky lantern. His house was some distance away. He saw us waiting in the street and guessed our predicament, and in spite of our protests forced us to accept his lantern. He was an

Afghan. There is a number of these people who have left their homes to escape from persecution and have settled here. Shabby, rough-looking men with unkempt exteriors and harsh voices, but talk to them and you will at once discover that the heart is soft and loving as an infant's. They know no rank and are strangers to conventions. They will embrace and hug you like a child and will prattle out their feelings without reserve. Some of them keep small stalls where they earn incomes which in Bengal will be considered hardly sufficient for bare living. But they are content and happy at being so near to the spot where dwelt the Promised Messiah.

Social order has been changed. Caste, class and rank have disappeared. Equality and fraternity which were the boast of Islam and which unhappily had all but disappeared from among the Mussalmans have been rehabilitated. Respectability here consists in piety. I saw about ten marriages performed during my stay. The parties were of diverse conditions of life, such as in our parts would hardly be considered proper matches. But there is here no question of injured respectability. The *mahr* offered is small to suit the income of the husband, between two to three hundred rupees was the rate I saw. There is nothing like a big *Den mahrs* which the husband has neither the means nor the intention to pay. The ceremony is simple but impressive and not in the least costly. There is no procession or party nor rich feasting. The bridegroom in most of the marriages I witnessed came to the mosque for the Zohor prayer in his every day clothes, the wife's guardian or representative was also present and when the prayer was over, the khalifa stood up and announced that a marriage was going to be performed between such and such. At his word the bridegroom stood up from amidst the congregation and expressed his willingness to the marriage and the *mahr*. The khalifa then addressed the wife's representative who similarly gave his consent. A passage from the Quran was recited, *khutba* or extempore lecture on the holiness of the marriage tie or the duties of husbands and wives or something on an allied subject was delivered, a *munajat* followed in which the whole congregation joined and the ceremony was over. Only in two cases out of the eight or ten I saw, was there anything like feasting. In one

of these sweets worth a rupee or so were distributed among the congregation and in the other the congregation was treated to a feast. This took place in the mosque itself after the Isha prayers. The cloths were spread and a modest kind of *polao*, meat, bread, *zarda* and perhaps *firni* were served. Each couple of guests shared one plate between them. My companion was a convert Sikh and as it happened that in the Punjab they take the *zarda* with the *polao*, while in Bengal *zarda* is taken after the *polao*, by the time I had done with the *polao* and was going for the *zarda*, my friend who was sharing with me the *polao* had in the passage cleanly emptied the plate of *zarda*. I grew wiser after that and learnt that while in Rome one should do as Romans do. Private life has grown simpler and been freed from conventions. One day we saw some fish being hawked. My friend who was also a Bengalee and I stopped to see the fish. My friend wanted to buy some but for some reason or other it did not happen. One shopkeeper marked us and perhaps thought that being Bengalees fish would be a treat for us. He had made a purchase and next noon he invited us to eat with him. It was simple bread and fish. But the warmth and kindliness of the offer and the heart that prompted it made it dearer than our grandest fashionable party.

The status of women has improved, and they take an intelligent part in the communial life. They go about freely in their *Burqa* and men in the street make room for them. They attend the Juma prayers in the Musjidi-Aksa; of which a portion has been partitioned off for their use. There they often seem to be accompanied by their babies, for the noise made by these urchins is sometimes considerable. A lesson is delivered every morning on the Quran for the benefit of the ladies. During the time of the Annual Conference of the Ahmadis in December last, 400 Ahmadi ladies assembled at Qadian and held a conference of their own. It marks a good deal of advance and though it may not satisfy the through and through enthusiast for European civilisation, will satisfy all reasonable demands of intelligent companionship.

The movement is still in its infancy, but the line of working already adopted will indicate the policy of its leaders. The Promised Messiah or Madhi did not preach a *Jehad* by the sword.

His mission was a mission of peace. Truth was to be spread by force of reason and argument. Education is the main instrument of such a propaganda, and to this has been devoted the whole energy of the community. Here we have a High English school affiliated to the Punjab University. The building which has almost been finished for its accommodation will cost Rs. 75,000 out of which the community has contributed Rs. 40,000 and Government the balance. The plan is magnificent. The equipment is of superior quality. There are now about 400 students, nearly half of whom live in the attached hostel. The staff is strong and the members are all Ahmadis, some of whom draw pay much smaller than what they could command elsewhere. Government contributes Rs. 400 a month towards the upkeep of the institution. The attached hostel is a quadrangular block of buildlng with accommodation for 200 inmates. This building, which cost Rs. 60,000 and for which the community had to contribute another 30,000 rupees has a very imposing frontage. I had opportunities to observe the boys at odd times of the day and the night, and to meet them in the hostel and outside it. I found their behaviour always correct. The intense religious tone of the community shows itself in these educational institutions. In the school an intelligent study of the Quran is a compulsory subject for every Muhammadan boy. There is a regular syllabus for the subject and no class promotion is allowed without a satisfactory completion of the course. In the Hostel, I found the boys in the dim dusk of the morning just after the morning prayers—for the morning prayer at Qadian is held long before day-break—sitting round their lamps in groups of 4 or 5 and reading the Holy Quran, not droning or crooning as is the custom with us here, but studying intelligently as they do with any other subject of their school studies; and the younger chaps clustering round their room master—there are 18 of such, as I can remember—to look after and assist the boys in their studies—with copies of the Quran in their hands reading and explaining the same. Well can I say that a boy of 10 or 12 years from this institution will be found to possess a more intelligent acquaintance with the Quran than many a University student of our parts. Daily prayers are compulsory, but the rule needs

not be enforced by any penalty. When the gong strikes the hour of prayer, the inmates of the room march out and form a line in front of the room. The room master takes command and marches them off to the mosque. The school mosque, another pucca building, is within the school precincts and can accommodate about a thousand worshippers at a time. When the prayer is over the boys are marched back in the same way as they came. Any absentee is found out at once by a blank in the ranks. The school, the hostel, the mosque and the teachers' quarters are all situated outside the village amidst extensive grounds. There is plenty of outdoor life and sports and teachers freely mix with the boys in the games. Altogether the institution in its buildings, appointments, organisation and general tone is far superior to anything of its kind we have here in Bengal. For the study of Arabic and its allied subjects there is one Madrassah. The curriculum here has been drawn up with due regard to the requirements of modern times. English, modern history, geography and mathematics find their due places in the curriculum For the passed students of the institution there is a special class for the training of *Muballagin* or preachers. Here lectures are delivered by several learned professors. The students are selected from among the most promising of the passed students of the Madrassah. These receive stipends and have to live in a hostel of their own. There are now 10 students in this special class. There are two industrial classes, one to teach carpentry and the other tailoring. The pupils in these classes in addition to manual skill have to learn the Quran. I paid a visit to the tailoring class. There were 19 or 22 pupils (I have forgotten the exact number). I found a batch of three of the boys studying the Quran with a master, while the rest were employed upon tailoring work. When one batch had finished their lesson they went to the manual work and another batch went to the Quran teacher. All the boys here, I think I was so told, came with a general education upto or above the Primary stage. For the girls there was a girls' school but I had no opportunity for making any detailed enquiries about it. Besides these regular institutions there is arrangement for public lessons in the Quran. These are open to every one and are very popular. Students of he English school and the Madrassah as well as traders and out-

siders attend these lectures which are delivered by the Khalifa himself as well as by several other eminent theologians. I had an opportunity to be present at one of these lessons, and I found about 200 people attending. I was told that the assembly was smaller than usual. The lecture took place in the *Masjidi Aksa* in the afternoon between the Asar and the Mughrib prayers. A similar lesson is delivered every morning for the benefit of the ladies. One *Raku* of the Quran was, I was told, the usual lesson for the day.

Such are the results achieved by the new movement which strike even the casual observer. The significance of some of them is much deeper than what appears on the surface. Take for example the abolition of caste and class distinction and extravagance in marriage and other social functions. The evils have always been recognised by every thinking Musalman as anti-Islamic and a good deal has been spoken and written against them. But the evils are still rampant and show no sign of diminution. It strikes me that man being himself a creature of society, something more than human force is required to mould a society. The leader who can make a new society does not work by human means alone. In this case the leader claims to derive his authority direct from God. He is another of those prophets or messengers who in ages gone by furnished humanity with living evidence of the existence of God. He has proved his claim by all those tests which have before this proved the truth of all claimants to prophethood.* People wonder and pass by. They

*Some of the tests are noted below :—

1. The prophet must himself claim his office. A claim set up by the followers is of no value.
2. Absolute purity of life. All the prophets are recognised to be sinless.
3. Prevailing ignorance and immorality of the time when a prophet makes his advent.
4. Purifying influence of the prophet's teachings and association.
5. Public opposition and ridicule. All true prophets are sure to be opposed and ridiculed.
6. Extraordinary signs which accompany a prophet and due fulfilment of prophecies made by him.
7. " Mubahela " or prayer duel.
8. Unfailing happening of calamities, *e.g.*, famine, plague, earthquaqes, war.
9. Fulfilment of previous prophecies relating to the prophet.
10. Ultimate victory of the prophet over all opposition.

An enquiry into the history of the Promised Messiah will show all the above tests as well fulfilled in his case as in the case of any previous prophet.

wonder and can not believe that a prophet should rise in this age of civilisation and light. They discard him because the last and greatest of prophets has passed and no more of prophets do they expect. They will not have the patience to hear and consider what he has to say concerning himself. He was, he said, a Khalifa, an Imam, a Mujadded, a Rasul, a Nabi. He had got these ranks by being a servant of the last and greatest prophet (on whom be peace) whose lover he was and from whom he was not separate. His dignity is dignity derived from that of the last and greatest Prophet and as all dignity derived by a servant from his master still belongs to his master, the dignity of the Messiah is really a part of the dignity of the last and greatest Prophet whose prophethood will not cease till the last day. "Will the Messiah give us Empire?" they ask. So was Jesus asked to give the Jews a temporal Kingdom. The same history is repeated but man would not take lesson. Is it a matter of indifference whether we believe him or no? The sovereign has graciously been pleased to send a viceregent to live among His people and to speak to them concerning Him. The people acknowledge him not and will not hear what he has to say. Will the relation between the sovereign and His people continue after this the same as before? Come, all those whom power and help have not made their bond-slaves, whose hopes are not centered in this present life, who believe that the great God who spoke to and guided His people in the past has not changed His habits and His ways and ceased all communication with His creatures, come and enquire. Sincere and humble seeking is half-way to truth. Your "Islamic Missions," your "Institutes," your widow and orphan societies, your educational efforts show that you are not indifferent to truth. Cast personal thought aside and see whether the new teacher will not give you a solution of your problems for it is to solve human problems that messengers are sent by God. Remember that to God belongs the empire of this world and the next, that as in days gone by He raised the wandering Arabs from the depth of degradation to the height of spiritual and material dignity because they followed His messenger, so it is still in His power to raise you, who are now fallen so low, to spiritual and temporal eminences. Young men of the University, your minds are comparatively free from prejudices and preconceptions. Think of this subject and see whether your hearts have any enthusiasm for such a cause. Sublime is the end and glorious the fight to which it summons you. Noble is he who accepts a truth when it is brought to him but thrice noble is he who seeks for a truth when he has it not.

ABUL HASHAM KHAN CHAUDHRY.

BARISAL, BENGAL.

False Pretenders and True Messengers of God.

The word of God lays down an unmistakable criterion to distinguish between a true prophet and a false pretender. Speaking of the Holy Prophet, on whom be peace and the blessings of God, the Holy Quran says:—

ولو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين
فما منكم من احد عنه حاجزين

"Why if he had invented against us any sayings, We would have seized him by the right hand, then We would have cut his jugular vein; nor could any one of you have kept us off from him." (lxix, 45.) This verse shows that those who falsely claim to be recipients of divine revelation bring down upon themselves the wrath of God and are consumed with the fire of divine punishment in this very life. This is done so that false pretenders to divine revelation may be made distinguishable from true messengers of God. If the false prophets are allowed to prosper like the true ones, it will become difficult for the people to distinguish an impostor from a true prophet of God. The same criterion is laid down in the Bible also. God said to Moses:—

"But the prophet which presume to speak a word in my name which I have not commanded him to speak even that prophet shall die." What this verse means is plain enough. It clearly means that such prophets are soon brought to nought, so that the people may not be deceived by them. Their life is brought to a speedy end and they fail to achieve their object. God's wrath is kindled against false claimants to prophecy. Consider what God says about the false prophets of the time of Jeremiah:—

"By sword and famine shall those prophets be consumed." (Jer. xiv.) "How long shall this be in the heart of the prophets, that prophesy lies.....Are not My words as fire, and as a hammer that breaketh the rock in pieces?.....Behold I am against the prophets that have lying dreams, and tell them and cause My people to err by their lying." (Jer., xxiii.)

Jesus compares false prophets to evil trees and refers to their inevitable fate by saying: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."

It is a curious fact that side by side with true prophets there have been appearing false prophets, who by their sad failure, have borne testimony to the truth of the true messengers of God. The words of Gamaliel recorded in the Acts, v, 35—39, deserve to be written in letters of gold. Addressing a council of learned Jews, Gamaliel said:—

"Ye men of Israel, take heed to yourselves what ye intend to do as touching these men (disciples of Jesus). For before these days rose up Theudus, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obey him were dispersed. And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

The above testimony shows that in the days of Jesus there appeared impostors whose sad failure served a great purpose. It enabled thoughtful men to distinguish between truth and falsehood. It was the fate of these impostors which led Gamaliel to arrive at the important conclusion that "if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." So reasonable was this conclusion that we are told that all the learned men present could not but agree to it.

The same events were repeated in the days of the Holy Prophet, may peace and the blessings of God be upon him, for in his days also there arose false claimants to prophethood who by meeting the fate of impostors, bore testimony to his truth. And the present age has been no exception to the rule. This age, in accordance with the prophecies of the world, witnessed the advent of a great Messenger of God and in his time also, as in the time of his great predecessors, there appeared many impostors who sealed his truth by their dismal fate. These impostors were not confined to India but appeared in different countries, for the message of the Divine Messenger of the present age had reached

all parts of the earth. Speaking of the pretenders that appeared in America, the *Truth Seeker* says: "Few of them have left a trace the most fortunate in that respect being Teed, Dowie and Mrs. Eddy. Teed's Koreshans stick together in a colony somewhere in Florida, Dowie's Christian Catholics still hold property near Chicago, and Mrs. Eddy's Christian Scientists will probably last out this generation. But where are the relics of Lewis the Light Mr. Vosburg, and Elijah Skaggs?"

Though every pretender is sure to meet with failure, so that the world, by camparing their fate with the success of the true Messengers of God, may be able to see the truth of the latter, yet the wrath of God is particularly kindled against those who falsely claim to be recipients of divine revelation. Such impostors are soon brought to nought, so that their fate may serve as a warning. Mrs. Eddy, so far as we know, did not fall under the category of such pretenders, Dr. Dowie of Chicago, however, did. He claimed to be a Messenger of God and published many lying prophecies, and the result was that he was visited with the wrath of God. He was expelled from his own city by his own followers, was stricken with paralysis and died a raving maniac, covered with disgrace and infamy. He met with this fate in accordance with a prophecy of Ahmad and his miserable death served as a sign of the truth of the latter.

How a notable member of the Khwaja Jama'at became a disciple of Ahmad.

"ALLADIN BUILDINGS,"
Oxford Street,
Secunderabad, 19th April, 1915.

Hazrat Khalifatul Masih,
Qadian.

السلام علیکم ورحمت اللہ وبرکاتہ

MOST RESPECTED SIR,

I belong to Khwaja Shiah Imami Ismaili Jama'at whose Leader is H. H. the Aga Khan. In this Jama'at there are many notable citizens of Bombay such as Sir Currimbhoy Ebrahim (Bart.), Sir Fazalbhoy Currimbhoy, Sir Ebrahim Rahimtula, Mr. Fazalbhoy Chinoy, Late Sheriff of Bombay, Mr. Kassam Ally Jairaj Peerbhoy, &c., but as regards religious matters the said community is awfully backward.

Very few know the Quran or Islamic Faith, but most of them regard the Aga Khan more than a human being. All their faith consists in serving their said Leader; they can be well compared to Christians whose conduct towards Jesus Christ (peace be on him) is similar to theirs.

There is another section of Khwaja Jama'at called Shiah Asnaashri. They are more religious, but they are mad after the martyrdom of Imam Hussain (peace be on him.)

Our family settled in Secunderabad in 1882, and since then we have had little to do with the said Jama'at except on marriage occasions. In Secunderabad we had to deal with *sunnat jama'at.*

About 20 months ago I got a copy of your *Review of Religions* by chance. My attention was drawn to an advertisement regarding the *Teachings of Islam.* I got the book and my conduct was entirely changed. I felt I came out of a dark life of 36 years. In fact I had been dead for so long a time and a new life was breathed into me. I liked the book so much that I got it translated into Gujrati, so that Gujrati-knowing Muslim Brothers

might also profit by it. This book is written by the Great Reformer, Mirza Ghulam Ahmed Saheb, and I believe he is really a Divine Messenger, otherwise it would never have created such an effect. Through his book I came to know what real relation man has with God and all other beauties of Islam, for which I first thank my Gracious God and secondly the Divine Messenger Hazrat Ghulam Ahmad Sahib (peace be on him).

Perhaps your goodself may ask why I delayed to be an Ahmadi for so long a time when I was so deeply affected. It was, Sir, for two reasons :—

(1) I was under the impression, as many of the present day Muslims are, that it is not an essential part of faith to believe in anyone when once we have believed in our Holy Prophet Muhammad (peace and blessings of God be on him).

(2) If I did this publicly it would create great unpleasantness amongst family members, friends, Khwaja Jama-'at and other Muslims.

But my Gracious God desired to lead me to the right path, therefore He inspired your goodself to send some of your representatives in H. H. the Nizam's Dominions to bring out the people from darkness and I was one of those who benefitted by this.

Your able representatives, brothers Mufti Mahomed Sadiq Saheb and Hafiz Roshan Ally Saheb, and the local representative Basharat Ahmad Saheb took great pains for nearly 6 weeks and without getting themselves tired on any occasion very politely explained every matter regarding the claims of the Promised Messiah and Mahdi and the result was that I publicly declared myself an Ahmadi on Friday, the 9th instant.

Now when my Gracious God has opened my eyes towards the right path I will try to devote the rest of my life to the service of this cause by warning other Muslim brothers not to be careless regarding this serious matter, and I trust the Almighty God will help me in this matter.

Now I beg to lay before your goodself some of the difficulties which I experienced before I became an Ahmadi. I must admit I was afraid to join your movement as the majority of the present-day Muslims condemned it. I therefore began to gather all their

objections but I never found them unanimous. Even the so-called Maulvies differed amongst themselves.

Some said Isa ibne Mariam (Jesus, son of Mary) was taken up to heavens and would descend as Messiah.

Others said Isa ibne Mariam is dead but God has the power to restore him to life and send him from heavens.

Few are aware of the same kind of prophecy made by prophet Malachi regarding the second advent of Elijah and very few know that Jesus explaining the meaning of this prophecy said that a prophet who once finished his duty and departed could not return in his own person again, but that another one was raised in his spirit and power.

Some say Mirza Saheb claims to be a prophet, while our Prophet is the last prophet, but when they are told that Mirza Saheb does acknowledge our prophet as last of the prophets and that he will be the first man to call that man infidel who claims to be an independent prophet, and that he is come in the power and spirit of Jesus as happened in the previous case, they can not answer this and say they do not know of the previous case.

Some say Mirza Saheb claims to receive revelation; and they are told that Mirza Saheb does admit that revelation regarding further laws has been discontinued as the religion of Islam has been completed, but that the Quranic verses clearly show that angels do descend on holy persons; then they admit their ignorance of such verses.

Some say Mirza Saheb explains verses of the Quran by inference ز ہل ت but when some verses are recited to them and they are asked to explain them without inference. they can not do it and admit that ز ہل ت is necessary in some cases.

From all these, I was deeply convinced that the opposition of the Muslims against the claims of the Messiah and Mahdi is quite groundless.

But the pity is that the majority of the ordinary seekers after truth have to suffer as they are unaware that the Maulvies on whom they depend are so divided amongst themselves about the truth.

Of course all these points are explained in Mirza Saheb's books but not all in one place as in اصل مصفی (Asal-e-Musaffa)

but the latter is also a bulky volume. I therefore beg your goodself's permission to lay before you my humble suggestions regarding the matter and hope to be excused for the liberty taken.

(1) A small book containing all the important points regarding the proof of the claims of the Promised Messiah and Mahdi under different headings, some of which I have mentioned above, with quotations from the Quran and traditions, etc., should be published by your Department.

(2) Large numbers of these books, say 500 or 1,000 or as may be suitable, should be bought by one or more Ahmadies of different places and they must distribute them amongst the people of their locality free of charge.

(3) Every Ahmadi should be a missionary and should try his best to make a good number of Ahmadis every year. He who fails to convert even one person or he who fails to submit his report to your goodself of the endeavours he has made by the end of the year should be considered as having rendered no service to the movement or he may be classed as a nominal Ahmadi.

(4) Conditions and application forms of Baiat should be published in Urdu and English and supplied to the members of the movement, who would hand it to every new member and obtain his signature on the application form of Baiat which is to be in duplicate, one to be kept by himself and the other to be submitted to your goodself.

In conclusion, I beg to be excused for giving you the trouble of reading this long letter and encroaching upon your valuable time.

Your most humble servant,
ABDULLAH ALLAHDIN.

Our Foreign Missionaries.

The *Ceylon Independent* for May 13, 1915, says, under the heading, "Kandy Muslim Young Men's Association":—

"A very interesting and inspiring lecture on 'Islam' was delivered at the above Association Hall by Moulvi Hafiz Gulam Mohamed, B.A. Mr. N. D. Amit presided, and introduced the lecturer. The learned lecturer dwelt on the purity of 'Islam' in accordance with the Holy Quran and authenticated traditions of the Holy Prophet. He also pointed out and recommended the rejection of superstitious ideas which have crept in since the propagation of Islam in its purity. The lecture was ably interpreted into Tamil by Mr. S. T. Rahman, ex-acting Mudaliyar of the District of Kandy. At the conclusion Mr. A. M. A. Azeez, a member of the Association, proposed a vote of thanks to the lecturer, and this was seconded by Mr. I. M. Yoosuf (Hony. Secretary) who also thanked the interpreter and Mr. C. H. Mantara, the Hony. Secretary of the Orient Sports Club, Slave Island, for his kind presence and assistance rendered towards the success of the function. Mr. S. M. Assan thanked the audience in Tamil for their presence on the occasion. The meeting terminated with a vote of thanks to the chair."

We are glad to announce that thirty men in Ceylon have accepted Ahmad as the Promised Messiah and Mahdi and have organised themselves into an Ahmadiyya Association. We congratulate our brother Hafiz Maulawi Ghulam Muhammad, B.A., on this success and earnestly pray that God, out of His infinite mercy, may prosper the seed sown by him in the historic island of Ceylon and cause it to grow into a big tree. He sailed on the 27th May for Mauritius, where the small community of our Ahmadi brethren is impatiently awaiting him. We wish our brother God-speed.

Our brother Chaudhri Fateh Muhammad Sayal, M.A., writes from London:—

"With the grace of God, good seed has been sown in Southsea. I delivered three lectures there last Saturday and Sunday. The last one on the Ahmadiyya Movement was in a Unitarian Church. At this lecture many people of Southsea were

present and God gave me special strength to speak and convey the message with full force."

AN ENGLISH LADY ACCEPTS AHMAD.

Chaudhri Fateh Muhammad Sayal sends us a letter which an English lady wrote to him from Southsea and in the course of which she says :—

I wrote yesterday to Mirza Mahmud Ahmad, and in my letter I told him, or at least I tried to tell him, how much I treasure the truths of Islam as taught by the Master, Ahmad. I also told him that I believe the Master, Ahmad, to be all he claimed to be, and that I very much valued the glorious truths given in that very beautiful book "The Teachings of Islam." If I were to write until the end of my days, it would still be impossible for me to express how deeply grateful I feel for the very wonderful way I have been led to the truth of Islam as taught by the Master Ahmad. May God's choicest blessings rest on him. I pray that I may be worthy to come within the pale of his influence and thoughts. The truths he taught will always be to me the ever burning lamp of Divine Truth.

Mahdi and Messiah.

CLAIMS OF THE AHMADIYYA MOVEMENT.

To Unite Moslems, Hindus and Christians.

(Reproduced from the "Birmingham Illustrated Weekly Mercury.")

One of the most remarkable religious movements of modern times is that which bears the title "Ahmadiyya," after the reformer Mirza Ghulam Ahmad, who, in 1880, declared that he was the expected reformer who had to appear in the beginning of the 14th century of the Hejira.

Ahmad was a teacher who preferred solitude to fame, but responded to what he declared to be the command of God, and asserted that he combined in his person the Promised Mahdi and Messiah of the Moslems, the Promised Messiah of the Christians, and the Promised Avatar of the Hindus. These three claims established the universality of the Ahmadiyya mission, but the second involved the affirmation that Jesus did not die on the Cross but only swooned; that he was not buried, but placed in a comfortable spacious room hewn into a rock; that he did not rise from the dead, but only recovered from the swoon; that he did not ascend to heaven, but went to Afghanistan and India to preach to the lost tribes of Israel, and that he now lies buried in Cashmere. Ahmad also declared that the time-honoured belief of the Mahomedans in the holy war, or jehad, was mistaken, and that he was apppointed to bring peace and concord between the warring creeds. All religions, he said, in effect, accepted God as the basic principle; therefore unity was possible and desirable, not through the sword, but through teaching.

400,000 Members.

Naturally, claims so far-reaching aroused considerable opposition on the part of the orthodox, but Ahmad foretold many happenings and was able to point to the accomplishment of certain signs which were to denote the advent of the Promised Messiah. Gradually he developed a movement which embraces to-day over 400,000 members in various parts of the world, and this despite

the fact that in early days he stood almost alone, subject to the openly-expressed doubts and active opposition of those who were animated by respect for the accepted interpretations of their respective creeds. Ahmad ran counter to many of their essential conceptions, and the incredulity was proportionately great.

The Ahmadiyya movement stands in the same relation to Islam as Christianity—not the Christianity preached or practised now, but the Christianity which Islam represents to be the true religion taught by Jesus Christ—stood to Judaism. An important difference between the Messiahship of Christ and the mission of the Ahmadiyya movement, it is urged by the followers of Ahmad, is that the former was limited originally to the Hebrew people, while the latter has a universal appeal. The universality of the Ahmadiyya Mission lies in the claim of its founder to have come in fulfilment of the hopes and prophecies, not only of the Moslems, but of every people who entertain such hopes and expect a reformer in the last ages.

The history of the movement dates from 1889. Prior to that year, Ahmad had been regarded by a great majority of the Indian Moslems as a great religious reformer, and his claim to be a recipient of Divine revelation, which became generally known through his first great work—he wrote sixty books in all—was widely admitted. It was not until 1889, however, that the movement, as such, became definitely established. In that year, Ahmad published a manifesto stating that he was commanded by God to accept bai'at from the people, and to take them into his discipleship. This announcement drew many people to him, and excited little or no opposition; the first two years passed uneventfully.

Christ Alive or Dead?

In 1891 Ahmad declared that the Moslems were in error in believing Jesus Christ to be alive, that he was dead, and Almighty God had raised him (Ahmad) in the spirit and power of Jesus Christ in accordance with the promise contained in prophecies speaking of the advent of the Messiah in the last age. Ill-will and active antagonism resulted from this declaration, and Ahmad was proclaimed an arch-heretic by the leading Mullas and Maulavis of the country, the Moslem public being enjoined to refrain from

having anything to do with members of the new sect, marriage with whom was forbidden. In fact the latter were placed outside the pale of the orthodox Mahomedan community. This pronouncement seriously retarded the growth of the movement, which continued steady and slow.

An eclipse of both moon and sun prophesied in the Quran as timed to indicate the advent of the promised Messiah took place in 1894, and Ahmad's position was substantially strengthened thereby. Large numbers of people then joined the movement.

In 1891, Ahmad made his assertion as to Christ's death, and, in 1894, engaged in controversy with Christian leaders on the point. At that time he foretold the death of their principal champion, unless the latter turned to the "truth" within fifteen months. This the Christian advocate did, but reverted to his former profession of faith shortly after wards, and he died within seven months of so doing. This, coupled with prophecies of impending visitations of plague and disease, which were fulfilled, gave a further fillip to the Ahmadiyya movement.

Outside India the movement has taken root in Afghanistan, Persia, Arabia, Egypt, Australia, British Africa, and America.

Central Doctrine.

The central doctrine of the Ahmadiyya movement is that its founder is the Promised Messiah and the Promised Madhi, which Ahmad put forward in the following terms:—

"As I have been given the name of Messiah by God with reference to the creatures' rights and am an incarnation of Jesus Christ on account of having been sent in his spirit and character and cast in the same mould, so I have received the name of Muhammad Ahmad by virtue of my function as a reformer of the transgression of Creator's authority. To spread the Unity of God, therefore, I have been sent in the spirit and character, and cast in the mould of, the Holy Prophet, Muhammad, may peace and the blessings of God be upon him. Thus I am at once Isa Masih and Muhammad Madhi. Masih is a title given to Jesus Christ, and it means one who is anointed and blessed by God, His vice-regent on earth, and the title of Mahdi was given to the Holy Prophet, Muhammad, and it means one who is naturally guided and the heir to all truths, and in whom the attribute 'guide' of

the Almighty is fully represented. The grace of God and His mercy made me heir to both these titles in this age and manifested them conjointly in my person. . . . and my person is spiritually a combination of the persons of these eminent prophets (Christ and Muhammad). As Messiah, my duty is to prohibit the Muslims from savage attacks and bloodshed, in accordance with the traditions which clearly lay down that when the Messiah shall appear in the world, he shall put an end to religious wars. . . . My function as Mahdi consists in re-establishing the Unity of God with heavenly signs."

The Ahmadiyya movement, and its teachings, have helped the British Government materially in discouraging "holy wars," or jehads, and in educating native opinion as to the good intention prompting measures for famine and plague prevention, measures which might have been interpreted as aimed at insulting, or weakening, or destroying, their faiths

Ahmad died in 1908, and has been succeeded by one of his sons. One of the teacher's last acts was the issue of a "Message of Peace" which obtained wide circulation and attracted much attention.

Ahmad foretold unparalleled triumph for the movement he founded, which, he said, ultimately would embrace all the religions of the world.

Roman Catholics and Protestants in the Punjab.

The *Harvest Field* for June, 1915, reviewing the Annual Report of the American United Presbyterian Mission, Punjab, says :—

"The Roman Catholics have proselytised very largely amongst the Christians of the Mission. We read sentences like these :—'In this section we found Catholics in 22 out of 49 villages. Some of the villages had gone in a body, while a number of families had gone from each of the others.' 'The Roman Catholics have preyed upon the flocks.' 'In some of the remote villages where the people have joined the Roman Catholics, old mud idols are still worshipped.' Their knowledge of the difference between Protestants and Catholics is not very profound, judging from the following incident :—

"In a village we recently visited, the women were very friendly, and we had a pleasant service with them. At the close, an old woman said very apologetically, 'We are Roman Catholics, but I did not know it till the other day my son told me.' 'Then you are not really one,' I said, 'if you did not know anything about it except what your son told you.' 'Oh yes,' she said, 'I suppose I am a Roman Catholic if the rest of them are'."

If the Indian Roman Catholics are not really Roman Catholics because they know nothing about this sect of Christianity, the same is equally true of the large majority of the native Protestants. It is the low-caste Indians, *viz.*, the sweepers and chamars, &c., who generally go to the Protestant religion and most of them are as ignorant of the religion they profess to follow as the old woman referred to in the foregoing quotation. All they know is that they are *Isaee* (Christians). Their knowledge of Christianity does not go any farther. The old woman did not know the difference between Roman Catholics and Protestants because she did not know what Christianity was. She was at first Protestant because her son had told her that they were Protestants and now she was a Roman Catholic because her son had told her so. She understood little either of Protestantism or of Roman Catholicism.

And what was true of her is true of the majority of the so-called converts to Christianity. The writer of the annual report relates the incident of the old woman to show that the converts to Roman Catholicism are really ignorant of it, but the incident also shows that the Christians among whom the Roman Catholics proselytise are as ignorant of Protestantism as of Roman Catholicism, for if they had known what Christianity as represented by Protestants is, it would have been by no means difficult for them to understand what Roman Catholicism is. If the converts from Protestantism to Roman Catholicism are ignorant of the latter creed, this shows that they were equally ignorant of the former creed, for if they had known what their old creed was, they would have found no difficulty in understanding what their new creed signified. They are ignorant of their new creed because they were ignorant of their old creed. Thus if the Annual Report of the United Presbyterian Church shows that the converts from Protestantism to Roman Catholicism know little about the doctrines of the latter sect, this is a clear proof of the fact that they knew little about Protestantism also.

From the Report it appears that not only the Roman Catholics but also other sects are striving to divide the church. "Many proselytising sects have been at work, such as the Plymouth Brethren, Salvation Army and Seventh Day Adventists." "Our newest rival is the Seventh Day Adventists who have a number of workers employed and have been touring in the district this winter." "Many of the people have joined the Salvation Army. The Sikhs have attracted the Christians of one village, who now call themselves Sikhs."

Note.

As some of the Missioneries of the Ahmadiyya movement are now working among people who are unable to understand Urdu, and as already a large number of men who are unacquainted with Urdu have been initiated into the movement, we think it is now time that the English-knowing people be informed of the conditions which every person desirous of initiation into the movement is expected to accept. These conditions were laid down by the Promised Messiah himself and were published by him in Urdu on 12th January, 1889. We gave a translation of these conditions of *Bai'at*, as they are called, in our last issue. To these conditions of *Bai'at* which are as binding now as they were in the time of the Promised Messiah and Mahdi, we add, for the information of the would-be adherents of the movement, a brief resumé of our beliefs and doctrines, (which are, of course, based on the Holy Quran), the duties which the members of the Ahmadiyya movement are expected to perform, the lines on which the Ahmadiyya movement is conducted, certain directions for the initiates and a translation of the words which every initiate has to repeat when making *bai'at* on the hands of our present leader, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. These words are fundamentally the same which every disciple had to repeat when making *bai'at* on the hands of the Promised Messiah and, after him, on the hands of Hazrat Maulawi Noor-ud-Din, first successor to the Promised Messiah and Mahdi. For initiation into the movement it is not necessary to come personally to Qadian. In order to get oneself initiated one need only fill up a form of *bai'at* which may be had from the Ahmadi Missionaries or from the Secretary, Taraqqi Islam, Qadian, Punjab, India, and send it to Khaleefat-ul-Masih II, at Qadian. Copies of the conditions of *bai'at* and other directions for initiates may also be had both in Urdu and English from the Secretary, Taraqqi Islam.

THE TEACHINGS OF ISLAM.

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts :—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "*Review of Religions*," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

No Justice but Unqualified Mercy.

Justice plays so important a part in the administration of human affairs that it has in all reality become an indispensable factor in the successful carrying on of the latter. It is indeed the keynote of discipline and order. The social machinery would in an instant come to grief and the administrative organism would at once give way, should justice cease to regulate the activities of man. So essential to the preservation of peace and mutual good will and so instrumental in the growth of happiness, justice is a fit theme for the thorough grasp and intelligent study of man. As a guiding star of human movements it means a sense of propriety, fairness and impartiality, a requital of desert, the meting out of merited rewards and punishments. This definition of justice, though by no means complete, covers a fairly large ground so as to suffice for my purpose. Its inadequacy does not in any way interfere with its accuracy. It is now clear that justice has not the restricted application of individualism, but is a cementing force to bind together the various units and strata of the human species into a social structure. Thus the very idea of justice throws into bold relief the absolute necessity of mutual duties and obligations. The free play of justice and unhampered exercise of it is impossible in the absence of mutual duties and obligations. The award of due reward or punishment rests

principally on the character of duties and obligations which parties owe to each other. A breach of obligations and neglect of duties call for the exercise of justice, whereas faithfulness and fidelity to obligations and attention to duties also create an opening for the free play of justice. This is the universally accepted significance of justice.

We, human beings, owe duties to one another, and justice demands a careful regard of the latter or else social wreckage would be the ultimate upshot. It is, therefore, to save mankind from harm and trouble that justice must needs be adhered to. But where duties and obligations do not exist, justice can claim no *raison d'etre*. A careful analysis of justice tends to point to weakness inherent in human nature. The policy of give and take is the practical explanation of justice. The eagerness of man to receive and his unwillingness to give have made room for justice. The frailty of man, his tendency to err, and his selfish inclinations have emphasised the necessity of restraint which goes by the name of justice.

So far justice is purely a negative virtue, but even in its widest application it is but partially positive. Give only what is, keep back what is not, due is the verdict of justice, and with all its uprightness and rectitude it exhibits a good deal of its negative character. There is, therefore, no gainsaying the truism that justice, though a necessary element in the moral realm, is certainly not the height of virtue. It is at best the lowest rung in the moral ladder. What one deserves one is bound to have and what is my right is surely my own. To give the devil his due is a good thing no doubt, but assuredly not the best thing to do. Justice is not satisfied but with the strictest propriety; tit for tat is the inexorable demand of justice; forgiveness and pardon are outside the crabbed sphere of its influence. Regardless of the consequences, justice must have its pound of flesh, and press forward its "right is might" ordinance with unrelenting rigour. It is surely a step forward to the edification of the virtuous man and betrays distinct signs of imperfection. We often wonder why some schools of thought

lay so much stress on the works of God being characterised by justice. They would tie down God to the hard and fast rules of justice, Man sins. In his weakness he goes astray. During his wanderings he slips, slides, stumbles and staggers. After a number of tosses and falls he gets awake to his fault. Here comes the turning point. He re-traces his steps back to the right path and turns to God in all earnestness and sincerity of purpose. He is sorry for his mistakes and feels the sting of compunction and conscience for his wrong doings. The vice of the past is undone by the virtue of the future. The better atones for the worse, and the bright present illumines the dark past. God is love, as the moralist tells us, and as such vindictiveness finds no place in His attitude towards mankind. Why should He, the loving God of the universe, press for justice when forgiveness can serve the purpose. The ultimate object of punishment is the rectification of the offender, and if the object is gained by pardon, punishment is needless and must therefore be avoided. There is yet another view point. Sin is only another name for the breach of Divine commandments. God owes no duties and obligations to man and is not therefore bound to the quality of justice which intervenes only where duties and obligations exist. The relation between man and his Creator is clear and can not, by any stretch of modern casuistry and even the highest flight of imagination, be made to fall within the jurisdiction of justice. God is the Creator of man and as such has absolute and unqualified rights of ownership over the latter, who cannot lay any sort of claim or bring forward any kind of title to all that he received from the Creator. Thus the side of the Creator is entirely free from what may be called duties and obligations, whereas the side of man is preponderantly overloaded with all sorts of duties and obligations. The idea of justice conveys a sense of mutual regard and respect which is conspicuous by its absence in this case The give and take policy does not come in to vindicate justice The whole weight of rights and prerogatives falls on one side; the other side constantly takes and cannot give. There is no room for justice. How can man demand anything of God as a

right when he has not done anything for Him.

It is now for us to examine the situation as it actually stands. God, out of His infinite mercy and unbounded grace, brought us into being. We had no right whatever to claim it. After ushering us into existence, the sustainer of the Universe furnished us with all that we needed for our sustenance. To regulate our lives in the most reasonable and rational fashion He had the further kindness to favour us with His guidance, embodying a clear warning that following the guidance was attended with happiness, both here and hereafter, and rejecting it was a source of trouble. What has man done in return for, or to claim that? The reply is in the negative. Where, I ask, is room for justice? Man is weak. Infirmities and frailties cling to him. In his endeavours he often errs or falls short of the standard set up for him by the Creator. There must be some corrective for him. The Merciful God supplies the proper remedy, which may take the form of punishment or pardon as He in His perfect wisdom thinks fit. We are set on a Godward journey and our progress must be ever onward to the destined goal. If we sometimes lose the way, He comes to our help. Again to give the most evenly balanced meed of reward or award the maximum amount of penalty is the lowest sort of virtue, and cannot with propriety be attributed to the Supreme Being. Why should He not give infinitely in excess of our deeds when He out of His mercy wishes to do so? Why should He no in any specific case dispense with the necessity of punishment, when in His perfect wisdom He considers it right? What are the obligations which stand in His way? By so doing, He the Lord and Master of the Universe is not to deprive any body of his vested rights and interests.

As I have just remarked, man has no rights and privileges over his Creator. He receives all he has free of charge and has therefore no right to question the quantity or the quality of the gift. God has endowed each individual being with various capacities and powers and makes provision for each one of us in perfect consonance with them. Human justice has no scope in the

kingdom of God who is ever giving and does not stand in need of receiving. He deals with His creatures according to His own free will as He was free to create them. His will is always in perfect harmony with His perfect wisdom and infinite love and mercy. Man cannot arrogate to himself the right to dictate to Him the laws of justice and fair play.

I fail to understand why some of our Christian friends often urge that God must in all cases satisfy His justice with punishment. Why should God be pinned down to the laws of human justice? Why should He not let off the offender scot free when the latter repents with a heart full of true sincerity and unflagging determination to do His will? Why should the God of love insist upon punishment even when the guilty conscience has been thoroughly purged of sinful proclivities? Such an attitude bordering upon perverseness and obstinacy is inexplicable in the Creator towards His weak creatures when the latter have unconditionally thrown themselves at His mercy. By sinning man does not inflict any loss or injury on God, he simply harms his own-self, he retards his progress by treading the wrong path. Why should God insist upon harsh measures where forgiveness is the sure step to his salvation? There should be no difficulty in understanding the true state of things. God is not bound to resort to the low ideal of human justice because He owes no duties to mankind. He forgives or punishes as He likes without infringing the rights of any body. The clamour for justice is out of place.

The requirement of Divine justice to be reconciled with Divine mercy is an error based on an error. When justice in its popular acceptation cannot find entrance into the kingdom of God, there can be no question of its reconciliation with mercy. Some Christian apologists have felt called upon to bring about this reconciliation of Divine justice and mercy, and have therefore found in the atonement of Christ the only procedure which would lead successfully to the desired reconciliation, little knowing that justice is no attribute of God. Mercy is the attribute of God. In dealing with our deeds, God

is moved by His mercy or His anger, but never by His justice; but allowing for our inherent weakness God has given precedence to His mercy over His anger in judging our deeds. God has one and the same principle of displaying mercy for all mankind: the receptive capacity of the individual determines for him the amount of mercy he can draw.

> The quality of mercy is not strain'd,
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice blest;
> It blesseth him that gives and him that takes:
> 'Tis mightiest in the mightiest: it becomes
> The throned monarch better than his crown;
> His sceptre shows the force of temporal power,
> The attribute to awe and majesty,
> Wherein doth sit the dread and fear of kings;
> But mercy is above the sceptred sway;
> And earthly power doth then show likest God's
> When mercy seasons justice.

We don't know whether the greatest dramatist of the Elizabethan era ever thought over the claims of justice, when penning such forcible panegyric for mercy and such a vehement denunciation of justice. If justice must run its course under all circumstances, Shylock cannot, with any show of reason, be condemned. He stood for his right and the pound of flesh he demanded was his due. No rule of justice can lay anything wrong to his charge; a lack of mercy was his chief failing and for this human nature revolts at his heartlessness. His unrelenting stubbornness was all the more abhorrent when we consider that men cannot be saved by justice. Mercy we need for our salvation. Man, the image of God, must, like God, show mercy to his fellow beings. When punishment has been administered, there is no room for mercy. Those who attribute relentless nemesis to the Divine Being quite forget the nature of sin. Sin is nothing but transgression against the expressed will of God. Long and frequent indulgence in sin affects human mind and tends

to weaken the power of resistance against evil. Sinning when continued unrestrained at last reaches a stage when estrangement from God is the order of the day and the mind is absolutely closed against virtue. Evil pervades the mind through and through. It is then not amenable to easy correction. Harsh measures are necessary to break the spell of the all-embracing evil which has encrusted round his mind. Punishment is the only remedy. But at times before the mind is permanently dead to all good influence, man sees his mistake and reverts to God with all humility, a complete change comes over his mind, all sinful inclinations are stamped out, the awe and fear of God permeates every nook and corner of the mind, the effect of the past indulgence in evil has been obliterated by the counter-action of the forces of good, then there is no need for any other remedy, the desired end is already achieved. In this case insistence on punishment is the veriest folly and to ascribe it to God is the sheerest blasphemy.

So far we were dwelling upon the negative side. There is also the positive side of mercy. Man exerts himself to do the will of God. He does his best and the most. God rewards his efforts with no regard to the human sense of justice.

> " High Heaven rejects the lore
> Of nicely calculated less or more."

Truly has the poet laureate sung in praise of his Creator. He rewards our labour with His own sense of plenitude. The reward need not be in rigid proportion to the deed done. Scientific precision and mathematical exactitude need not regulate the favours and blessings of the Almighty Providence. His bounties are not restricted to any nation or any one particular race. Whoever does His bidding reaps a rich reward far out of proportion to the little his humble efforts can do. If justice be the rule, we are but done for. We may have countless cycles of lives, we are fore-doomed to damnation. It is impossible for us to do away with our inborn weakness and innate tendencies to forgetfulness, hence it is equally impossible for us to obtain salvation. The only possible course

open to us is to seek shelter behind the infinite mercy of God, secure pardon for our shortcomings, and with His help tide over the journey of life in conformity with His will. In short, sin is a poison, which when taken in excess vitiates the mind to the very core and baffles all attempts at easy cure, but when timely care is taken, repentance is the most sure and efficacious specific for it. Thus those who have up till now been leading sinful lives need not despair if they have, by the grace of God, had the consciousness that God is not subject to, and therefore no avenger of injuries. Our sins cannot harm God who does not therefore insist upon punishment in case we rectify ourselves. By sinning we do not but bar our own progress and thus unnerve our mind for the resistance of evil, and by resorting to the opposite virtue we can, without needing any sort of atoning blood, or undergoing the tedium of repeated round of births and deaths, undo the work of evil and thus cleanse our mind for all noble and healthy influence.

This being the case, it remains for us to see which of the existing religions correctly defines the attitude of God toward His creatures. It now admits of no doubt that those who are always crying for justice being done to them are paving the way for their damnation. Justice has no room in the workings of God. His own free will combined with His perfect wisdom and unexceptionable attributes is the sole dictator and the only dispenser of events. He makes due allowance for our weak nature and is therefore more inclined to forgive than to chide; vindictiveness is abominable to Him. His pardon is always appropriate and therefore unqualified. Repentance, true and sincere repentance, is the only ransom which he accepts for the condemned souls. No atoning blood, and no endless cycles of births and deaths are needed for the cure of the sin poison. No justice can save us. If we repent, His grace forgives and we are saved. To the joy of mankind let it be repeated once more that Islam assures us of the forgiving mercy of God while all other faiths represent the loving God of the Universe as a hard taskmaster who cannot be satisfied until either the offender himself, notwithstanding his true sincere, earnest, and sin-consuming repentance meets with the penalty or somebody else bears it for him.

ABDUL HAQUE.

An Instructive Story.

A FACT STRANGER THAN FICTION.

The region where now stands the holy city of Mecca was once a broad stretch of wild waste dotted over here and there with arid hills. From times immemorial it seemed to have been left uninhabited. Thirsty caravans often had to pass through this wasteland without getting a drop of water. The scorching rays of the angry Arabian sun added fresh fury to the sultry solitude of the desert. A hoary-headed man, pretty full of years, wends his weary way through the wide expanse of this desert place. With her baby son, in her arms the wife follows him in loving obedience and cheerful submission. Poor fellow! she is quite in the dark as to the place they are bound for. On they go till at last they reach a mouldering solitary house in ruins, the only relic of the old extinct habitation. There the noble trio stops, and the elderly father impelled by higher motives suppresses in his breast the strong upheaval of filial sentiment and the forcible convulsions of connubial devotion and beats a retreat leaving behind the helpless mother and her baby. "Who has persuaded you to cut us thus adrift from the family?" enquired the virtuous wife from the retiring good man. "None other than God" was the reply. Filled with faith the heroic woman said to the husband, "Certainly return home and commit us to the care of God who will surely save us from destruction." The venerable old man bends his steps back to his native place of residence leaving the two to their fate.

The poor woman and the helpless baby have no resources of any kind whatsoever to look to. God is the only source of help. Loneliness reigns supreme, there is no comforting voice to be heard there; the deep hush of the desert adds to the horror of the scene. The only possible sound is the howling of the wild beasts or the grave whistling of the wind coursing through the dilapidated remains of the tumble-down structure. Confident of God's loving care and undaunted by all untoward

circumstances, however, stands the figure of manly courage filled with faith and trust till the cravings of nature begin to harass her. Thirst overpowers her. She lays down the tiny child on the bare ground and herself runs in quest of water. But water she finds none and returns to have a look at her darling. She finds the little thing sucking his tiny thumb in utter disregard of the furious elements around. Full seven times the mother goes in search of water with a heart full of hope and prayer. She cannot go far and leave the child at the mercy of the wild rovers of the desert. The seventh time she returns home, patience has almost reached its utmost limits, but her faith in the Providence of God is yet as strong as ever. She gazes at the innocent little life. But lo! what does the straining eye of the affectionate mother behold in wonder mixed with satisfaction. Under the unsteady heels of the tender little child as they rubbed along the soft earth, there gushed forth a small spring with clear limpid water oozing out to tempt the thirsty bystander. Her fill the mother drank and thanking God for the timely succour, she managed to check the water from flowing out. Indeed the chronicler's pen has outdone the romancer's brain and the fact strikes the hearer as stranger than fiction. The little rill that took its sluggish rise under the shaky heels of a poor babe was destined to become the centre of attraction and men from all the four quarters of the globe were to flock to the abandoned remnant of the decayed habitation in hundreds of thousands. Fortunately a caravan happened to pass by that way and seeing a large supply of water encamped at the spot. They agreed to pay the lady in kind in recognition of her proprietory rights over the spring of water. Thus the well was not only a store of drinking water for her and her baby, but a source of livelihood as well. Years went by and the place became a favourite resort of all passing travellers and caravans who in course of time built houses for their lodging, and as time passed, the solitary locality became the site of a big town and chief emporium for the exchange of commodities from far off lands. This helpless baby came to be brought up in well-to-do circumstances. The father also heard of the wonderful change that had taken place on the

bosom of the desolate soil. He paid repeated visits to the town to see his wife and son. Though he lived quite away from his father's eye, his love for the latter and his regard for his word were so deep seated, that he once laid down his neck for the knife of the father who in pursuance of a vision from God felt called upon to slaughter his only son for Him. Such a worthy son of such a worthy father is really a rare exception. But before the father could complete the business of his son's sacrifice, God prevented him from so doing, and in consideration of the complete surrender they the son and the father had exhibited to the Divine will God accorded to them both a high place among his favoured few and promised them never ceasing reward for all time to come, God commanded them to rebuild the house which had been, from time out of mind, meant to be the place of Divine worship. As they were busy in the building work they prayed to God incessantly to bless the place with a prophet from their progeny. God accepted the prayer. The patriarch Abraham had another son Isaac beside the elder one Ishmael who assisted him in his work of erecting the sacred pile. Ishmael and Isaac were both prophets of very high renown. Isaac's posterity was a succession of hereditary prophets all chosen and favoured by God. The line of Ishmael remained without a prophet, till at last the time arrived when the series of successive prophets of Isaac's house came to a close and out of the Ishmaelite lineage, there appeared the greatest of prophets, the perfect embodiment of all the prophetic virtues, the full and complete manifestation of prophetic glory and grandeur. A thick gloom of heathenism and polytheism of the crudest type enshrouding the entire face of the earth heralded his advent. The prophets of yore each in his turn prophesied his appearance. The success that fell to the lot of this seal of prophets ever redounds to the eternal glory of the line to which he belonged. Thus the most obvious of miraculous prodigies presses upon the attention of every student of history and the existence of God comes home with all clearness to all sceptic minds.

The old man of the scriptures came to be styled the

father of prophets and is held in great veneration by Jews, Christians and Muslims alike.

Every recurring year the house built by Abraham and Ishmael under God's command is visited by Muslims of the world. It forms the cardinal point for the whole Muslim world to turn their face to in prayers. Many times a day a fervent prayer for the spiritual elevation of Abraham and his progeny goes forth from every believing mind as a token of loving respect, honour, and regard which God has planted in every Muslim mind. He left the world long long since, but his blessed name will continue to live in the hearts of men till the world lasts. His example will for ever be the means of inviting people to a life of submission and resignation to the will of God. His life-story will for ever shine out as a most conspicuous instance of the wonder-working power of God. His narrative will ever remain a standing testimony to the living fact that poverty and privation, pain and penury, trials and tribulations, travails and turmoils and misery and misfortune cannot stand in the way of those who take shelter under the protecting guardianship and preserving tutelage of God.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time—
Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

In what beautiful and yet forceful strains has the poet sung. The lives of great men are a beacon light to the stray stragglers who lag behind their fellows in the march of time and fail to keep pace with their contemporaries. But the life of this old man and his son is a never ceasing source of effulgence which has continued to shed a mighty flood of light on all sides. His progeny comprising quite a host of godly sages has added fresh glory to his noble life. His electrifying influence at length became immortalised in the charming personality of the Holy Prophet of Arabia who re-vivified the old faith of his progenitors by establishing a world-wide religion the university of which was guaranteed by the all-knowing God for all time to come. Thus the seed sown by the elderly prophet of yore bore fruit in a mighty dispensation which overspread the whole world from corner to corner and which put out once for all the occasional shimmering that flickered here and there from the feeble faiths of the world,

A Striking Similitude.

More than three thousand years ago the womanfolk of an Egyptian seraglio one day caught sight of an ark drifting along the current of the mighty Nile which glided softly past the royal house. Out goes one of the inmates and catches hold of the wonderful receptacle. The rest of her associates in all feminine curiosity and tenderness gather round the find. The lid is removed and lo! inside the ark is a babe gazing at the onlookers with complacent perplexity with eyes made of all sweet accords, full of promise and beauty. Home they carry the puny nice thing and adopt him as a member of their family. The news goes round the city like wild fire and women muster strong to offer their services as wet nurses to the babe. Fortunately the mother of the child who had put the babe in the ark and thrown it adrift in the river is employed as the nurse to suckle the little thing. Thus the baby who in ordinary circumstances would have met his death at the hands of the cruel king was providentially committed to his own personal patronage and guardianship. He lavished all care upon him till he came of age and he was the pet of the whole family. Bred, though not born, in godless surroundings his tender heart got vexed with the filthy notions of the royal family. He was surely annoyed at the high-handedness in the midst of which he lived and turned away in disgust from the cruelties of the king. His nature recoiled from the arrogant pretentions of the king to divinity. He viewed all those devilries with silent contempt till at last the word of God dawned upon him, informing him that he had been appointed by God to the holy office of regenerating the Israelites and delivering them from the cruel clutches of the Egyptian Pharaoh. The prophet of the day proclaimed his mission with full force and braved all opposition and hardship with utmost fortitude. Undaunted, he warned the haughty king of the day against the punishment that awaited him, but the latter turned a deaf ear to the sympathetic call of the preceptor and took it

into his head to make short work of the movement. Harassed at every turn, the prophet, accompanied by the Israelites, fled from the city and the king with his innumerable hordes pursued them in hot haste. They were apparently helpless, but their trust in God did not waver. The roaring waves of the frowning sea were before them and the infuriated soldiery carrying death and destruction behind. There was no help ; the weak in faith cried in despair, but the prophet cheered them up and spurred them on. They reached the dreadful sea, but God the controller of all things, made the sea easily fordable for them. They all crossed it and were out of the harm's way. The incensed pursuers followed them into the sea, but were drowned to a man. Thus the prophet came out of the trial triumphant and victorious, testifying to the truth of One who had sent him. About two thousand years after this unique phenomenon history repeated itself. A posthumous babe saw the light of the day with no silver spoon in his mouth. He was yet a child when the icy hand of death rendered the fatherless boy a motherless orphan. The uncle took charge of the helpless child and brought him up with all fatherly care. Bred and born in pagan surroundings like his counterpart of old, he conceived a deep seated hatred for the idol-worship of his kinsmen. His mind despised the false deities of his people. In agony of mind he retreated alone to a distant cave and pondered over the sad state of affairs in his country. Every day he sought privacy and solitude for his pensive moods and plaintive prayers. Years rolled by, but no way of improvement seemed to illumine the thick gloom that enshrouded the face of his motherland. His silent face had a world of mental torment behind it. He could not bear to see his dear countrymen plunged in ignorance and polytheism. The grief was eating into the vitals of his frame and the enervating and devitalising canker could have gnawed asunder the life string of the wonderful personality had not God come to his help and favoured him with His revelation. Strengthened and supported by God he proclaimed his Divine Mission like his predecessor. The proclamation burst upon the idol worshipping populace like a bolt from the blue. He brought hornets' nest about his

ears in making a public announcement of his claim. Opposition raged hot. Friends and foes turned against him. Not deterred, however, by these adverse activities, he continued his task with a marvellous steadfastness and a resolute will. Like the old prophet of the Israelites, he was, to his great chagrin compelled to quit his native city and migrate to far off Medina where men were prepared to make common cause with him. He came over to this city and his life witnessed a turning point. The lonely and friendless citizen of Mecca was now a victor of the highest repute. The helpless and forlorn out-caste was now the undisputed head of a mighty commonwealth. The vanquished foe who had driven him out of his home is brought before him as a captive, but with amazing magnanimity he grants general pardon. Nothing succeeds like success. He lived long enough to see his glorious mission at the zenith of prosperity, It was difficult to conceive that the helpless fugitive of the cave, deserted and despised by his kith and kin, hunted and pursued by the blood-thirsty enemy, was one day to set the wide world ringing with his fame from end to end. Who could foresee that the refugee who had to make his way to Medina with a single companion was one day to re-visit his native city as a most celebrated conqueror at the head of no less than 10,000 devoted followers ? The days of trial and tribulation were over. The clouds of ignorance and superstition rolled away and the horizon became clear. The name of the one true God of Islam was carried far and wide.

Thus he was a magnified copy of his predecessor. Both were deprived of the care of their parents. Both grew up in the midst of those who were the first to go against them. Both were poor and helpless at the beginning and were compelled to forsake their native lands. Both showed a degree of patience and forbearance which was without a precedent, and in the latter case even without a sequel. Both had critical times when the faith of even the strongest shook to the very foundation, but they did not swerve even a hair's breadth from their trust in God. Both witnessed the entire annihilation of some and the complete subjugation of others of their enemies. The second prophet was an enlarged reproduction of the first, so the mission of the latter found time to establish itself on a firmer and more permanent footing.

Is the Bible Infallible?

The infallibility of the Bible cannot be supported from any point of view. It is, in numerous passages, in direct conflict with Science, it is in part legendary, it is not throughout correct history, and many of its indirect and direct teachings give a shock to our moral sense. It will not do to say that it is in the main scientifically and historically correct or morally elevating. A book, or rather collection of books, purporting to have come direct from God, must be free from error or defect in the minutest and most trifling particulars.

The whole history of Christianity is full of exhibitions of the most marvellous and unflagging ingenuity in inventing new interpretations of Scripture to keep pace with the growth of human thought and the progress of knowledge and science. As the Rev. J. T. Sunderland says: "Almost every scientific theory that comes into existence is found to conflict in some point or other with the theological notions which an unscientific past has handed down. But the theologians are ever on the alert; and war is at once declared against the scientific intruder. All good men are summoned to the defence of the Bible. The conflict rages fiercely, and shows no sign of abatement until it is seen that the scientists are getting the day, when lo! it soon begins to be discovered by the theologians that, after all, the new theory is harmless indeed, there is no discrepancy between it and Scripture. The discrepancy that had been supposed to exist grew out of a wrong Scripture interpretation. In fact instead of the two being in conflict, the scientific theory is really taught in the Bible."

James T. Bixby writes in the same humorous vein:—

"As each past age read into the Bible its favourite theories—in Tertullian's time the materiality of the soul, and in Augustine's the flatness of the earth—so the interpreters and commentators of to-day with equal ingenuity can dovetail the inspired record into every latest crinkle of scientific fact or

fancy. Spontaneous generation, they tell you, is plainly taught in Genesis; evolution is anticipated by Moses; and Darwin and Job evidently had the same ideas. In the days of Garibaldi there was a popular story in England, ascribed to Disraeli, in which the objection made to a pleasant plan of marrying the Italian patriot to a wealthy English lady—viz., that Garibaldi already had one wife—was triumphantly met by the suggestion of Disraeli that Gladstone could be easily got to *explain her away*. The reconcilers of science and Scripture whom we have been speaking of manifest a theological dissipating power of equal strength."

John Weiss declared years ago:—

"Soon it will be difficult to find an orthodox thinker who will not claim to be a disciple of Darwin; just as we have lived to hear the old-fashioned Whigs assert that they always were original Garrisonian Abolitionists."

The Bible contains many things which are palpably absurd: e. g., the accounts of a serpent, and of an ass, talking, and of Nebuchadnezzar eating grass like an ox for seven years. When Christians find such stories as these in any of the sacred books of the world except their own, they do not for a moment think of believing them. They say they are so absurd that, of course, they cannot believe them. But do such stories become any less absurd by being found in their own sacred book?

Of the historically incorrect accounts and statements contained in the Bible, we will give only one example. It is said in Luke that Augustus Cæsar, the Roman emperor, issued a decree that "all the world should be taxed"—that is, enrolled or registered for the purposes of a census; and that it was in connection with the carrying into effect of this decree, when Cyrenius was governor of Syria, that Joseph and Mary went, as the decree required them to do, to Bethlehem, Joseph's native city, to be taxed (registered); and while they were there Jesus was born. There are several mistakes in connection with this account. History is silent as to a census of the *whole* (Roman)

world ever having been made at all. It is no doubt true that Cyrenius (Quirinius) did make an enrollment in Palestine, but it was confined to Judaea and Samaria, and did not extend to Galilee, and hence Joseph's household in Nazareth could not have been affected by it. And this enrollment did not take place until ten years after the death of Herod, instead of during the reign of Herod, as the account of Luke states. The fourth mistake is that at the time of the birth of Jesus the governor of Syria was not Cyrenius but Quintus Sentius Saturninus.

The history of all ancient peoples extends back until it merges into a shadowy realm of tradition, legend, and myth. Every student now knows that this is true of the early history of Greece and Rome. But it is equally true of the early history of the Hebrew people contained in the Old Testament. "It is most clearly evident," says Kuenen, "that the Old Testament narratives of Israel's earliest fortunes are entirely upon a par with the accounts which *other* nations have handed down to us concerning *their* early history. That is to say, their principal element is *legend*. The remembrance of the great men and of the important events of antiquity was preserved by posterity. Transmitted from mouth to mouth it gradually lost its accuracy and precision, and adopted all sorts of foreign elements. The principal characteristics which legend shows among other ancient nations are found also among the Israelites."

The historical portion of the Old Testament contains a great deal of reliable and valuable history; but, at the same time, it contains, under the name of history, much that is only tradition and legend, and not infrequently it makes mistakes as to fact; so that, to ascertain what in its pages is really reliable history and what is not, we are compelled to resort to precisely the same methods of critical research and verification which we apply to all other books.

There is a legendary element in the Gospels, just as there are legends in various parts of the Old Testament. Not a few

of the Gospel miracle-stories are undoubtedly legends, e. g., the group of wonder-stories which gathers about the birth of Jesus, as similar tales have gathered around the birth of so many other great characters of history. Indeed, these birth-stories are almost precisely the same as those that we find in Buddhistic literature haloing the birth of Gautama.

As for scientific errors contained in the Bible, a brief list will do. In the Book of Leviticus the Israelites are forbidden to eat the flesh of the hare, "because he cheweth the cud, but divideth not the hoof." Here the writer is mistaken as to a scientific fact: the hare does not chew the cud. The story of the standing still of the sun at the command of Joshua is another example. "It is now clear to all students of the Bible," says Dean Stanley, "that the first and second chapters of Genesis contain *two* narratives of the creation, side by side, *differing from each other in almost every particular* of time, place, and order." (Memorial sermon at the funeral of Sir Charles Lyall.)

The Bible contains evident exaggerations. The numbers mentioned in connection with the return of the Jews from Egypt must be enormous exaggerations. The reader is told that among those who left Egypt were 600,000 *men*. Adding anything like the usual proportion for women and children would give us a company of from 2,000.000 to 3,000,000 persons. Imagine such a multitude crossing the Red Sea, marching, encamping, dwelling in tents, wandering in the desert, and keeping together as one company for forty years. How were these men, women and children provisioned? They are said to have got ready for their journey in a single night, and crossing the sea in a single night. But neither event is within the range of possibility. "In 1812, when Napoleon crossed the river Niemen, it took his army of about 230,000 men three days and nights to cross the river, by three bridges in close file." But that army of Napoleon's was less than one-half as numerous as the fighting men of the Israelites, and

perhaps one-tenth as numerous as the whole multitude, to say nothing about their flocks which they had with them. Thus we see that in this exodus story we are dealing with figures that are simply incredible. But such exaggerations are numerous in all the older historical parts of the Bible.

The Bible contains childish representations of God. For example, in Exodus, xxx, 34-38, we have an account of God giving Moses very minute directions for making perfumery, of a kind that would be "holy for the Lord," to be used in the tabernacle when God came to meet with Moses; and if any other person made the same he should be put to death. So, then, we have the creator of the universe engaged in the business of giving instructions as to what kind of perfumery is agreeable to him: moreover, making sure that he shall have it alone, and no one else shall have it with him, by attaching the death penalty to all rival manufacturers of the perfume.

In those parts of the Old Testament which portray the earlier thought and life of the Hebrew people, God is not only represented as walking, talking, having bodily form; coming down from the sky to see what men are doing; "wrestling with one patriarch, eating veal and cakes with another:" contending, and for a while in vain, with the magic of other gods; but he is portrayed as getting angry, being jealous, repenting, deceiving, sanctioning fraud, commanding shocking cruelties, exhibiting almost every passion and imperfection of man. Not only are vast numbers of cruel and bloody animal sacrifices offered to him, but there are distinct traces of human sacrifice. A case in which the victim was actually slain is that of Jephthah's daughter. Says Kuenen: "Human sacrifice occurs not infrequently in the worship of Jahveh. When Micah introduces one of his contemporaries, a worshipper of Jahveh, speaking thus:

> 'Shall I give my first-born for my transgression,
> The fruit of my body for the sin of my soul?'

it is undoubtedly implied that in his day such a sacrifice was not looked upon as at all unreasonable."

No intelligent and honest man can deny that sanction is to be found in parts of the Old Testament for slavery, for polygamy, for revenge, for deceit, for the putting to death of witches, for the indiscriminate slaughter of captives taken in war, whether man, woman or child, and for other evils.

We are told that God hardened Pharaoh's heart that he should not let the children of Israel go out of the land of Egypt, and then punished him in the most terrible manner for not letting them go: a strange thing for God to do!

Again, we read that God ordered Moses to say unto the King of Egypt, "Let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice unto the Lord our God," when the object of their going was not that at all, but to escape altogether out of the land, not to come back. In harmony with this, we are told that God ordered the Jewish people, when they were ready to start on their journey, to borrow every valuable thing they could of their Egyptian neighbours, and carry it off. Thus they are commanded to rob as well as lie.

Again, we find it recorded that God commanded Joshua to massacre the people of a certain list of cities—all the men and women and innocent children; the only reason being, so that he (Joshua) and his followers might possess their cities and their rich lands (Josh. x. 28—41.)

Jesus Christ is not free from the limitations of his time. He believed in demon-possession, the speedy approach of the "end of the world," and much else. A fig tree is not a thinking person;—though in the face of Prof. Bose's discoveries we cannot be quite sure. But Jesus is represented as cursing a fig tree, because he found it without any fruit when he was hungry. We do not think he did any such childish and unreasonable thing, if he really was the great and wise teacher

that he is represented to be. Nor can we find any justification for his driving the legion of devils into the herd of swine of the Gadarenes, making the animals (they were about 2000) run violently down a steep place into the sea and be choked there. Surely he had no right to destroy other people's property. It is said that his all-over-mastering thought was love. If so, his treatment of the scribes and pharisees is not entirely in keeping with that attribute. It is human to denounce. But fierce denunciation in unmeasured terms is inconsistent with the calmness of soul which is associated in India with sainthood. And surely, as these men were not beyond the reach of God's power of forgiveness and reclamation, we should expect the writers of the Gospels to represent Jesus as not only denouncing them as he did, but also trying to bring back these erring sheep into his Father's fold. But he does not seem to have done any such thing.

Speaking of the book of Revelation Dr. Sunderland says: "It is probably not too strong to say that nothing in the Bible, not even the imprecatory Psalms, or the cruelties of Joshua or the Judges, is further from the teachings of Jesus than some things found in this strange book. The portrait of the unpitying, destroying, vengeance-taking Christ drawn here, far better suits a Nero." This is not an impugnment of the character of Jesus but of the picture drawn of him in this Book. For Christ Dr. Sunderland has great reverence. He says Christ's "overmastering thought is love." Writes Martineau: "How strange that we should ever have thought it possible for a personal attendant on the ministry of Jesus to write or edit a book mixing up fierce Messianic conflicts, in which, with the sword, the gory garment, the blasting flame, the rod of iron, as his emblems, he leads the war-march, and treads the winepress of the wrath of God till the deluge of blood rises to the horses' bits, with the speculative Christology of the second century, without a memory of his life, a feature of his look, a word from his voice, or a glance back at the hillsides of Galilee, the courts of Jerusalem, the road to Bethany, on which his image must be for ever seen."—*The Modern Review.*

The Supreme Teacher.

NOVEL VIEW OF THE GREAT WAR.

(Reproduced from Birmingham Illustrated Weekly Mercury).

To many of our readers the Order of the Star in the East was unknown probably until last week when an interesting letter by Mrs. Dagmar Old appeared in "The People's Voice" columns. In the same issue a public lecture by Mr. Fateh Mohammed Sayal, M. A., under the auspices of the Order was announced.

Mr. Sayal's lecture, delivered on Saturday evening in the rooms of the Theosophical Society, Corporation-street, was devoted to a summarised exposition of certain aspects of "The Koran," and incidentally to an account of the life-work and influence of Ahmad, whom half a million of Mahomedans regard as having been the Supreme Teacher of this age.

Mrs. Dagmar Old, who presided, said the Order of the Star in the East was cosmopolitan and from the fact that they were to listen that evening to an interpretation of the Koran it was obvious that their platform was an extremely wide one. Indeed, it was one of the wonderful features of the time that two or more scriptures could be read from the same platform with the same reverence, love and wish to learn from each, realising that the Inspirer of all religions must be One. Mr. Sayal would give the views of the Moslem world as to the coming of a World Teacher. The followers of religions believed in the coming of a World Teacher, and it was the aim of that Order to assemble these expectant believers on one common and sympathetic platform. All men were at one in that ideal of brotherhood and they of that Order held that there need be no separation of the peoples by forms and ceremonies.

After readings from the Christian Scriptures, Mr. Bernard Old read passages from the Koran, and Mrs. Old introduced Mr. Sayal.

"THE AWAKENING."

Mr. Sayal said Mahomed defined his mission as that of reviving the old faith, and the term Islam meant "the awakening;" the object of the Prophet was to turn men's thoughts to the old religion. And they needed to recognise that Mahomed considered himself the successor of the Prophets who had preceded him—Moses, Abraham, Jesus Christ. Particularly he was the successor of Moses, giving laws and leading the people. Abraham preached the same religion as Mahomed thousands of years before the advent of the latter. One verse of the Koran, "God's Divine Nature, according to which man has been created—that is the right religion." expressed in brief the teaching of Mahomed. He came to bring out the divine that is within man. And it was part of his teaching that it was requisite that a Supreme Teacher should appear from time to time in order to keep alive the faith, bring out and develop the divine, to give to man those laws which would indicate the line of conduct he ought to pursue and the evil influences to be avoided.

So the Koran, the Moslem Bible, was called "The Reminder," "The Memorial." That Book did not contain anything outside human nature, but it reminded man that he possessed within himself the spark divine.

At another period, Mahomed defined Islam as the profound respect and obedience of man to the laws of God and love of man for God's creatures. That was the fundamental idea of Islam. He taught also that he believed in all the prophets who preceded him, whether Jewish, Hindu, Buddhist or Persian. The Koran pointed out that God is Lord and Creator of all nations and is not partial to any one. His spiritual provision was universal, and spiritual guidance was common to all; the same way that God's physical sustenance was extended to

all races, so His spiritual guidance was common to all; teaching accorded with the special needs of each nation. Difference of language caused misunderstanding between the nations so that in course of time each people came to believe that its religion differed from that of its neighbour actually, the religions were almost identical.

RELIGIOUS DIVERGENCES.

Again, Mahomed said that every nation forgot part of its religious creed as time passed and added items peculiar to itself. This following of different directions produced varying results.

Another reason given by Mahomed for religious divergences was pride. Every nation prided itself on its own possessions and clung to its religion in the belief that it had the best.

Mahomed's mission was to bring these facts before the world. He claimed to be a world-wide teacher, and he said it was time that people recognised the fact that all religions are one—that is Islam. Especially Mahomed warned men not to follow him or to call themselves Mahomedans. Their duty was to God, and Mahomed's attempt was to reform existing religion and perfect it and to impress on men's minds the idea of a God of purity and goodness who appreciated good qualities and abhorred evil. Mahomed met with much opposition, but before he died the whole of Arabia was Moslem.

One thing Mahomed foretold was that, as in the case of other religions, those who accepted the faith of Islam would forget part and add something to their creeds, and he said that, as example was better than precept, God would raise and inspire from time to time Supreme Teachers who would revive Islam and lead men back to the higher conception of God and religion. And he prophesied the coming of a Supreme Teacher some thirteen centuries after himself. He gave particulars of this Revivalist's appearance, and even the place of his birth had been indicated. Certain signs—as wars and rumours of wars, famines, pestilence and immorality—would herald his advent

and accompany his life. Among other signs would be the appearance of a Star in the East, and the Teacher was expected to come from the East.

Many of those signs, proceeded Mr. Sayal, had appeared—the Star in 1888, during six months of which year it continued visible—a great fire foretold, and now the Great War. The tradition foretold a great fire in the West which would draw people from the East who would be burned in it. Mr. Sayal is quite sure that this war is the fire. People are coming from the East to participate in this war and are being consumed by it, for this is a war not of steel but of fire. Before the outbreak of war, he had been puzzled to comprehend the nature of a fire which could have such far-reaching effects; now all seems obvious.

THE SIGNS.

Eclipses of sun and moon were to take place at the given period, too; and these, too, had taken place.

Moslems had excelled in religion and spirituality, and were far ahead of the Christians in this respect. But the Christians excelled in material matters, in scientific discovery and invention. That was in accord with prophecy.

Just as Mahomed claimed to be the successor of Moses, Abraham, Krishna, Jesus Christ, Confucius, and Zoroaster, and all the prophets, so the Supreme Teacher of this age inherited through Mahomed this ancestry of prophets.

It was curious but true that the very people who looked for prophets usually failed to recognise them when they came, because they visualised an imaginative ideal and the reality did not satisfy the ideal. So he believed firmly that if Jesus Christ came to earth again the first people to stone him to death would be the people who called themselves Christians. They expected a Jesus Christ of their own imaginations and would not accept the real Man. If Christ came again to earth He would not work the miracles attributed to him but would

repeat the simple teaching of the Mount; that was the real Jesus. Mahomed never put forth any miracles to convince the people: he cautioned the people not to let their imaginations carry them away. To-day, let them expect an ordinary man, simply superior to the average man in spiritual life, a man who could really put the teachings of religion into practice, a man not only able to do good himself but to mould the character of others.

THE TEACHER.

For himself, said Mr. Sayal, he had accepted a Teacher, and, with large numbers of Moslems, he believed that the promised man of the Prophet Mahomed was born in India about 1830 and died as recently as 1908. His name was Ahmad. (See "Weekly Mercury," issue of 5 December, 1914, in which a biography and portrait of Ahmad appeared). Ahmad purified his life and purified the lives of his followers from the sectarian spirit, re-interpreting the Koran in the style of Mahomed. Ahmad sxerted a marvellous influence, putting into practice the faith he held and giving to his followers a high conception of God. Indeed, they could say that thay saw God in Ahmad, and hundreds of thousands of Moslems were induced to live the real Moslem life as a result of his labours. He emphasised the need of prayer as the means of reaching the heart of God, and held firmly that one experience resulting from prayer wonld influence a man more powerfully than a hundred arguments.

Ahmad had done good service to England by teaching that loyalty to the English Government in India was not merely politic but a religious duty. At one time it was believed that when England was engaged in a foreign war India would revolt. Ahmad had done much to remove that danger, which no longer existed. Fully half a million Moslems in India had accepted Ahmad as the promised Mahdi, and even those Moslems who rejected the man accepted his teachings and his interpretations of the Koran. Ahmad was conversant with three languages, Persian, Arabic, and Hindustani.

NOTHING NEW!

Mrs. Old said Mr. Sayal had repeated, in effect, the ethics of the Christian religion. But was it not a great thing to be able to listen to and to understand an exposition of the kind to which they had been treated that night? Mr. Sayal had emphasised the old creeds "Love God" and "Love your neighbour," and they felt that somewhere there must be that teaching for everyone in every religion.

Mr. Sayal expressed his appreciation of the broad-minded attitude of the Theosophists who enabled him to voice the beliefs of another people in England, where most platforms were closed to him. He was particularly gratefully appreciative because that attitude reflected that of the Moslems who were not afraid of publicity and outside influences. They gave their boys into the hands of professed Christain ministers, and in one school there were five hundred Moslem children who remained under Christian missionaries from the tenth class to the period of matriculation. That appealed to him as the right attitude. Only by contact could the religions of the world derive benefit one from another. And any teacher who visited the Punjab would be listened to with attention.

Mrs. Old observed that many Theosophists were also members of the Order of the Star.

On Tolerance.

IN THEORY AND IN PRACTICE.

Which Religion has, by *precept*, and (what is more important) in *pratice*, done most to curb the savage instincts and passions of human nature—which in every age and clime have occasionally burst all bounds and demonstrated the evil of Force, when unbalanced and uncontrolled ?

There can only be one answer to this question and that is Islam.

Honest students of history, with open minds and no axe to grind, are compelled to admit that the teachings of our Holy Prophet Muhammad (peace and blessings of God be upon him) as also the instructions of his worthy successors, notably Abu Bekr (peace of God be on him)—teachings and instructions which were put into practice—leave no room for Fanaticism on the part of Muslims. Muslims are not by nature more prone to fanaticism than Christians—although the latter have never tired of imputing fanaticism to the Muslims. Let historical records, including those of Christian writers, refute such absurd charges and prove that, *Tolerance, in practice as well as in theory, has always been characteristic of Muslims and Muslim rule.*

In "The Preaching of Islam : A History of the Propagation of the Muslim Faith" by Mr. T. W. Arnold, M. A., C. I. E., Professor of Arabic, University of London, on p. 143, he writes referring to the spread of Islam in Spain and particularly to the time of the final expulsion of the Moriscoes in 1610:—

" One of the Spanish Muhammadans who was driven out of his native country . . . . . while protesting against the persecutions of the Inquisition, makes the following vindication of the toleration of his co-religionists : ' Did our victorious ancestors ever once attempt to extirpate Christianity out of Spain, *when it was in their power ?* Did they not suffer your

forefathers to enjoy the free use of their rites at the same time that they wore their chains? Is it not the absolute injunction of our Prophet that whatever nation is conquered by Musalman steel, should, upon payment of a moderate annual tribute, be permitted to persevere in their own pristine persuation, how absurd soever, or to embrace what other belief they themselves best approved of? If there may have been some examples of *forced conversions*, they are so *rare* as scarce to deserve mentioning, and only attempted by men who had not the fear of God and the Prophet before their eyes, and who, in so doing, have acted directly and diametrically contrary to the holy *precepts and ordinances of Islam* which cannot, without sacrilege, be violated by any who would be held worthy of *the honourable epithet of Musulman* . . . . . You can never produce among us any bloodthirsty formal tribunal, on account of different persuations in points of faith, that anywise approaches your *execrable inquisition.*

" 'Our arms, it is true, are ever open to receive all who are disposed to embrace our religion; but we are not allowed by our sacred Quran to tyrannise over consciences. Our proselytes have all imaginable encouragement, and have no sooner professed God's Unity and His Apostle's Mission but they become one of us, without reserve; taking to wife our daughters and being employed in posts of trust, honour, and profit: we contenting ourselves with only obliging them to wear our habit and to seem true believers in outward appearance, without ever offering to examine their consciences, provided they do not openly revile or profane our religion: if they do that, we indeed punish them as they deserve: since their conversion was voluntary and not by compulsion.' "

This very spirit of toleration was made one of the main articles in an account of the " Apostacies and Treasons of the Moriscoes " drawn up by the Archbishop of Valencia in 1602 when recommending their expulsion to Philip 111 as follows:—

" That they commended nothing so much as that liberty of conscience, in all matters of religion, which the Turks and all

other Muhammadans suffer their subjects to enjoy."

If we cannot agree with every word in Mr. Arnold's book, we do not fail to recognise it as a most valuable contribution to the history of Islam and one which no serious student and seeker after truth can afford to neglect.

4th June, 1915. SHAREEF HASAN.

Christianity and Drink.

Christian nations are now learning the evils of many of those things which their religion not only allowed but encouraged. The Holy Prophet, on whom be peace and the blessings of God, tells us that in a vision he was offered two cups, one of milk and the other of wine, that he chose the former and that it was revealed to him that if he had chosen the latter, his followers would have fallen a prey to the plague of intemperance. Subsequent events have borne out the truth of this vision. The Holy Prophet set his followers an example of total abstinence and the result is that his followers have been, with the grace of God, free from this pestilence. The Holy Prophet led a strictly temperate life from beginning to end. The evil of drink was rampant in heathen Arabia, and though he was surrounded by a people among whom this pestilence raged fiercely, yet he never tasted even a drop of wine even before he was called upon to perform the sacred duties of a prophet. Not only he himself abstained from wine, but having received a command from on high, he bade his followers also not to touch it, and we are told that when the prohibition of wine went forth from the mosque at Medina, and the crier cried that drinking was prohibited by the Holy Prophet, may peace and the blessings of God be upon him, his companions at once broke all their wine pots and the liquor began to flow in the streets like water. He did not go about with a total abstinence pledge asking the Muslims to sign it, as temperance preachers are in the habit of doing now-a-days. A single word from his mouth was enough to put an end to this evil once for all. If Europe and America wish to be delivered from this scourge of drink, let them fly to the Holy Prophet, for in him they will find their real saviour. Europe and America cannot find in Jesus an exemplar in this respect. The very first miracle which Jesus performed was the turning of pure, simple water into wine. This miracle was performed on the occasion of a marriage and the marriage party was treated to this newly made

wine when it was already drunk. The governor of the marriage feast on tasting the wine, said to the bridegroom: "Every man at the beginning doth set forth good wine; and when men have well drunk then that which is worse: but thou hast kept the good wine until now. (John II, 10). "This beginning of miracles," the Gospel writer adds, "did Jesus in Cana of Galilee, and manifested forth his glory." The Gospels further inform us that Jesus was himself in the habit of drinking wine. He himself says: "For John came neither eating nor drinking, and they say, He hath a devil. The son of man came eating and drinking, and they say, Behold a man gluttonous and a wine bibber." (Matthew, XI, 18, 19). And again, he perpetuated the use of wine among his followers by making it an essential part of the holy supper. Matthew says:—"And as they were eating Jesus took bread and blessed it, and brake it and gave it to the disciples and said, Take, eat, this is my body. And he took the cup (of wine), and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament." Thus others may take a vow never to taste wine, but a pious Christian cannot do so, for he must partake of it when taking the Holy Sacrament. King George may order that no wine be admitted into any of his palaces, but the Archbishop of Canterbury cannot issue such an order with respect to the churches. In short, if Jesus had acted as the Holy Prophet did, Christendom would not have been deluged with intoxicating liquors as it is now. Temperance preachers preach against the use of intoxicating liquors not because Jesus preached against it, but because experience has brought home to them its horrible consequences. They have witnessed its ravages and are therefore doing their best to put an end to it. But intoxicating liquors have got such a firm hold on Christian people that all the attempts of the temperance societies have utterly failed to check their rising tide. This is apparent from the drink bill of the principal Christian nations of the world. The United Kingdom's liquor bill for 1913 was higher than in 1912, and the total for 1914 was above 1913. The totals in 1913 and 1912 were:—

1913	...	...	... $ 833,405,000†
1912	...	...	... $ 807,766,650

In the latter year the expenditures on defense were :—

Army	...	...	... $ 138,245,000
Navy	...	...	... $ 239,290,000

Thus the drink bill more than doubled the combined army and navy expenditures.

It appears from the statistical abstract of the British Empire, a government work, that the consumption per capita of spirits and beer in the last year under observation, 1909, measured in gallons, was as follows in the United Kingdom, compared with other great countries.

	Spirits.	Beer.	Wine.
United Kingdom ...	0·70	26·2	0·27
Germany	1·58	22·0	1·19
France	1·32	7·9	04·5
Russia	1·10	*	*
United States ...	1·14	16·5	0·49

In 1913, the average expenditure per head for the year for drink was $ 18·10. The average per family of five was $ 90·50.

The following quotations from the Philadelphia Public Ledger (March 17th) contrast the expenditure on intoxicating liquors in the United States with other expenses of the state :—

"It is estimated that the people of the United States spend almost $ 2,500,000,000 for intoxicating liquors.

"The annual appropriations of the federal government are little less than $ 1,250,000,000. Think of this nation spending twice that amount for alcoholic liquors !

"The cost of the Panama canal was about $ 400,000,000. Is it not appalling to think we spend for drink every year six times the cost of the Panama canal ?

† The figures are taken from the *Commoner*, vol. 15, No. 4.

* Not counted.

" If what we spend annually for liquor were applied to the European conflict, the greatest in the world's history, it would keep the war going six weeks.

" The nation submits to this taxation, which is five times as great as any taxation, it would permit any political party to add to its burdens in one year."

In short, the drink evil is one of the greatest calamities that have befallen the Christian nations, and though they have now become alive to its horrible consequences, yet it has come to have such a firm hold on them that nothing short of a miracle can free them from its tight grip. Individuals and associations have been doing their utmost to fight the demon of drink, but without avail. The outbreak of the present war has made the great Christian potentates realise that before the enemy could be overpowered, it was necessary that the great foe at home, viz., drink should conquered. The Tzar of Russia was the first to realise the danger of drink and he promptly issued orders prohibiting vodka, Then came France with the prohibition of absinthe. Germany too has found restrictions necessary. Next came Great Britain with a terrific indictment. Lloyd George, one of the greatest men who has appeared in British politics in recent years, is quoted as saying :—" We are fighting Germany, Austria and drink, and so far as I can see the greatest of these three deadly foes is drink." He added, " We have a great conviction based on accumulating evidence that nothing but root and branch methods would be of the slighest avail." Example is better than precept. King George has himself set an example in total abstinence. How much better would it have been if the Western people had been followers of a prophet like the Holy Prophet of Arabia. Now, as Lloyd George truly said, Great Britain has to fight three enemies, viz., Germany, Austria, and Drink, of which the last named is the deadliest, but if Europe had followed the Holy Prophet of Arabia, on whom be peace and the blessings of God, Germany and Austria would have been friends rather than enemies of Great Britain, and the third foe, the deadliest of the three, would have had no existence. The tribes of Arabia

were always at war with one another, but with the advent of Islam foes turned into friends. The Holy Quran says :—

"Remember God's goodness towards you, how that when ye were enemies, He united your hearts so that by His favour ye became brethren." (III, 98). The pre-Islamic Arabia was deluged with drink but when the sun of Islam made its appearance above the Arabian horizon, the drink-evil vanished. Like the Arabs the European peoples are continually at war with one another and like them too, they are groaning under the yoke of drink. Let them, like the early Muslims, embrace Islam with all their hearts, and history will repeat itself. Those that are now enemies will turn into friends and not only the evil of drink but all other evils that are so rampant in Christian countries will disappear.

Such transformation, however, can only be brought about by living Islam. Islam had become all but dead and Muslim people were Muslims only in name. But the Holy Prophet said that God would continue to raise reformers in Islam at the head of every century to breathe new life into it. In accordance with this promise God raised a reformer at the head of the fourteenth century in the person of Hazrat Mirza Ghulam Ahmad of Qadian. But the reformer of the present century was to be more than a mere reformer; he was to be a prophet, a Messiah, a Mahdi. So Ahmad was not merely a reformer like the reformers that have gone before him ; he was more than that ; he was a prophet, the Promised Messiah and Mahdi, the Messenger of the latter days whose advent had been foretold by the prophets of all nations. He showed great signs. He made wonderful prophecies many of which have been remarkably fulfilled and many still await fulfilment. Europe can be saved, not by the all but dead Islam of the so-called Muslims, but by the living Islam which Ahmad preached. Do not the Mussalmans of the present day profess to be Muslims, but are they like the early Muslims ? Certainly not. What is this difference then due to ? It is surely due to the fact that the present day Mussalmans lack that certainty of faith which the early Muslims had instilled into them by

the Holy Prophet. But God has, in fulfilment of His promise, raised another regenerator in the person of Ahmad and the signs which God has shown and is still showing through him, are meant to revive true faith. So it is this regenerated faith that can deliver European as well as other nations from the numberless evils that are preying upon them. If Europe wishes to see enmity and hatred turned into true friendship and brotherly relations, if it wishes to be delivered from the innumerable social and other evils which threaten it with destruction and ruin, let it follow the living faith of Islam revived as by Ahmad. Similarly if Muslim people wish to have honour and dignity, let them follow Ahmad.

Ahmadiyya Mission News.

A YOUNG JEW TURNS AHMADI MUSLIM.

Mr. Charles S. Schleich writes to Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor to the Promised Messiah, under date the 2nd May, 1915 :—

"It is midnight. I have just returned from my dear friend Chowdery Fateh Muhammad Sayal. I thank Allah that I came in contact with him, To-night at about half past nine, I declared myself Muslim—an Ahmadi Muslim. As the leader of my community, I told Sayal that I would write to you. I trust you will accept me as your follower. I am by birth a Jew and am 18 years old. My father died when I was only 12. I came under the influence of a good Jew who taught me my religion. He was not a bigot but taught me rather to look on other religions with a free, open and unbiassed mind. In 1913 I learnt Esperanto and instantly a new world was opened to me. I became a universalist. The first book in Esperanto I read was about the Bahai Movement. A world religion ! What a grand ideal ! My narrow-minded Judaism gave place to something else. I longed to know more of the eastern religions. I fashioned in my mind a world religion. I kept it locked in my heart. Last summer I was speaking in one of the London parks about Esperanto when I met Mr. Sayal. He lent me that splendid book, "The Teachings of Islam" which I read through. Afterwards I read Sale's Koran and lo ! there was my universal religion in Islam. I was astounded. I saw no need for Bahaism. Islam would do the work. I had many discussions with Mr. Sayal and twice visited the mosque. The spectacle of humble Muslims praying, prostrating themselves before Allah touched my heart . . . . . Allah grant me long life to work for the holy cause of Islam. I have chosen the Muslim name of Muhammad Silman. I should like to receive letters from Muslims in India which should be addressed to me by my Jewish name. Pray for me that I may be worthy of the name of Muslim. I need the prayer of others in the first days of my new birth. I end my letter with best salams to all the community and to yourself Salaam Alaikum."

Mr. SAYAL'S LECTURING TOUR.

Mr. Sayal, speaking of his preaching tour which he made in June last, says in his latest letter :—

"My lecture tour was very successful. I gave eleven different addresses as follows :—

	Places.	*Subjects.*
1.	Wolverhampton Lodge, Theosophical Society ...	The Quran.
2.	Birmingham (Star of the East Society)	The Promised Teacher.
3.	West Bromwich Lodge, Theosophical Society	Jesus in the Quran and Muslim Traditions.
4.	Birmingham Lodge, Theosophi- Society.	Do.
5.	Derby Lodge T. S. ...	Do.
6.	Nottingham Lodge T. S. ...	Islam.
7.	Loughborough	Jesus, &c.
8.	Nottingham Higher Thought Circle	The Quran.
9.	Swadlincote Lodge T. S. ...	Islam.
10.	Ditto ...	Jesus.
11.	Ditto ...	Inspiration.

"I have distributed most of the pamphlets ('A Warning' and 'Inspiration') and sold some copies of the Teachings of Islam, and I believe that I have made a favourable impression and shall be invited to lecture again in the autumn."

The *Loughborough Monitor* thus summarises the lecture at Loughborough :—

"Eastern Traditions about Jesus Christ was the subject of an interesting dissertation delivered by Mr. Fateh Mohammad Sayal, M. A., in the Temperance Hall, Loughborough, on Thursday evening, under the auspices of the Lougbhorough Theosophical Society. The lecturer, who stated that he was of a Hindu race, said that they in the East looked upon Jesus Christ as a great prophet elected by God. They held the belief that God was not only meek, gentle and holy, but also the centre of knowledge and power. Hence those who became near to God, by that nearness would gain those qualities, and in these respects hold superiority over those who were farther removed. It was the work of a prophet to reform and correct, and hence if a man met with no opposition he was not a true prophet, and he had no

new message to deliver. Jesus, they in the East believed, was sent to fulfil the hope of the Jews. In regard to the death of Christ, they believed, he said, that Jesus was caught and hung on the cross, but that as Abraham was saved from fire, Moses from water, and Mahommed was rescued on four occasions, so Jesus was spared the death on the cross. In support of this he would have them notice that only the hands, not the feet, were pierced, and that Jesus was left on the cross only for three hours, then taken down. In view of the testimony of historians that men who had both hands and feet nailed had still been alive at the end of 24 and 48 hours, it was difficult to believe that a strong young man would pass away in so short a time. The Gospels went to show that it was the will of God that Christ should be saved, and die a natural death. He further submitted that the earthquake was sent for the express purpose of driving away the Jews from the scene to their homes, where they might reflect on their unrighteous demands. Continuing, he remarked that they would also recollect that the graves were said to have opened and the dead to have arisen from them. This, he thought, did not happen at all in the material, but was in the nature of a dream ; the Moslem interpretation of this kind of dream was that it was the communication of the release of some important character. It was not going far, he believed, to state that here it signified the setting free of Jesus. Then, as Moses, Abraham, and Mahomed had fled to other countries, according to Eastern belief, Christ left his own Galilee and went to preach in other lands. Finally the Great Instructor came to Kashmir, where was a big colony of Jews. The Bible spoke of the return to Jerusalsm from the Babylonish captivity of part of the Jews, but about the other part the book remained silent. It was thought that the tribes of the region of Kashmir were the descendants of these people. To corroborate this were the names of mountains, rivers and passes, many of which appeared to be of Jewish origin. It was to this spot, they thought, that the great Jewish prophet came from the West to preach and die. Here was a tomb, which was believed to be that of Jesus. In one of their writings occurred the passage, "God prepared for Him a lofty spot, quiet, and watered with springs." What a perfect description this was of that region!—Questions were invited at the close.

The Secretary to the Loughborough Theosophical Society, while forwarding the above account to Mr. Sayal adds :—

"I wish he had given the questions and answers given. We thought them very interesting."

THE TEACHINGS OF ISLAM

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man ; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come ; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any other book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts:—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "*Review of Religions*," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

Pantheism.

Reason is a highly valuable asset of humanity. Man owes to it a great deal of his pre-eminence in the scale of living beings. It constitutes the sole differentia between man and other creatures. It alone has saved him from being included in the hated category of dumb animals. It has won for him the proud title of the noblest of God's creatures. The wild beasts of the forest, the dread denizens of the sea, and the free rangers of the air all pay homage to the biped whose claim to this world-wide superiority rests on nothing but reason. In short, reason has raised man much above the level of other species. But look at the ingratitude of man. How imprudently he has abused this most valuable gift. In his impatience to cultivate reason, he has outstepped the limit set to it by the Providence. Man has vast capabilities and enormous potentialities. But limitedness is the distinguishing feature of man; the sphere of possibilities hidden in man is bounded on all sides by positive impossibilities. To trespass upon the scope of reason is to do violence to it, the consequence being the upsetting of mental equilibrium. To ascertain the boundaries to which the operations and activities of reason must remain confined is no difficult task. Like all other powers and faculties of man, reason must be considered as an auxiliary to the acquiring aptitude of man. No automaton in the rigid sense of the word exists in the human organism. Let there be no illumining light and the eye refuses to do the

seeing for us. Let there be no air and the healthiest ear is as good as deaf. Reason follows the same law of nature. No acquisition of knowledge, no recognition of good and evil, and no idea, not even the faintest idea, of a Creator would be possible for human reason if no outside help were forthcoming. The ball of enquiry and research was set rolling by the voice of the Creator, and reason, thus helped, took up the cue. It is really very interesting to study the development of human knowledge and trace the evolution of human thought. God revealed to man the necessary formulae and doctrines to enable him to arrive at a true and complete conception of His existence, the very first essential in the up-keep of his moral and spiritual fabric. Human reason grasped and assimilated all that was pumped into the mind. As time passed, reason left to its own resources began to loosen its hold on the revealed knowledge. Mental confusion was the result. There was no light of Divine inspiration; reason had to grope in the dark. The conception of God began to grow weak and distorted. Different schools of thought ramified on all sides. Atheism, deism, polytheism, pantheism and what not, sprang up and converted the theological lore into a babel of conflicting voices. Each school found ready followers. Each one of them forms a separate course of study, but I am here concerned with pantheism. This branch of theological philosophy holds that the Universe as a whole is God. There can be no difficulty in comprehending the true nature of the problem. "The Universe is God" is the pantheistic word and there is no mincing of matters. The existence of an outside controller is denied. The Universe in itself is self-existent, independent and self-working. Nothing can be more mystifying than this queer notion of the deity. Every particle that exists, every molecule that moves in its efforts to retain the breath of life, and every atom that comes under the sway of the scientist is an integral part of the Divine Being. The changing scenes of the world, the shifting phenomena of different systems, the dissolving show of the live stock and the pantomimic movements of the dead matter are but the different phases of the Divine Being, so awfully subject to decay and decadence. One would simply pity

such an astounding notion! Pantheism appears to me, to all intents and purposes, only another name for atheism. In its endeavour to offer an explanation of the Universe, human brain has run wild, and conjecture and guess-work have had free scope.

Pantheism can be viewed from two different standpoints. One is the point of view of the Hindu mystic or the Moslem sophist of the so-called Sufi school of thought, and the other is the view point of the western scientist. In essence the two are poles apart. One lays all possible stress on the absolute oneness of God, and the other attempts to explain away the necessity of any outside creator; this is mainly materialism bordering upon godlessness, that is only spiritualism corrupted and carried to erroneous extremes. In dealing with the first class of thinkers, one must bear in mind the fundamental idea that the absolute unity and oneness of God is the corner stone of all spiritual experience. As long as a spiritual being enjoying close connection and personal communion with God is moving in the midst of mankind, it is impossible for any sort of philosophising agency to gain ground. No amount of quibbling with abstract rationalism can bring conviction, whereas a single touch of spiritual experience carries conviction into the doubting mind. The spiritual mind is not satisfied but with the belief in the absolute oneness of God. Any idea of plurality about the Divine Being is repugnant to it. So far it is in the very nature of things. The desire is quite natural and the hankering quite legitimate, but unguided by the directing experience of the prophet it is very likely to go astray and losing all reality to merge into the slime of bewildering fancy. In the absence of this needful guidance of spiritual personality human mind fell ready victim to chimera and guess-work. Absolute unity was the one thing needful, but no attribute of the Infinite can be hit upon by the finite with any amount of tolerable certainty. There is really no point of contact between the infinite and the finite, hence no discovery of the former is possible by the latter. All attempts in this direction are bound to end in smoke. Yet

a conception of the Creator is the natural yearning of godly minds, but lack of a guide is the only handicap. Mind's activity cannot remain at a standstill. In such a case, one cannot but attempt to guess at the reality. Thus some Sufies of the old school were driven to harbour the notion that the idea of separate entity for the universe interfered with the oneness of God. The oneness of God, according to them, was incompatible with the existence of any other entity. Hence all that exists in any form was believed by them to be one with God. God only exists in His absolute singleness, which statement was, to their way of thinking, only another form of admitting that all else is naught, and that God is all in all. Thus every living being came to be regarded as part and parcel of the Supreme Being. Obviously the idea is open to objection. Rationally speaking it must resolve itself into the scientific theory with which I propose to deal further on. But religiously speaking it must conform to the revealed word of all ages. In the Holy Quran we read :—

يا يتها ا لنفس ا لمطمئنة ا رجعى ا لى ربک را ضية مر ضية
فا د خلى فى عبا د ى و ا د خلى جنتى

This indicates the final stage of spiritual development. "O comforted soul, return to thy Lord, pleased and pleasing. Enter My worshippers and My paradise." This is the ultimate goal toward which human soul is struggling through thick and thin. Even in the perfected form, worship of God remains an inseparable adjunct to the equipment of soul. If the Pantheistic fad is to be accepted, the oneness of God with all else is to be countenanced, and "enter into the worshippers of God" becomes a meaningless requirement. In this case "enter into the person of God" ought to have been the injunction. It is the common observation of all ages that even the most highly exalted personages, whose spiritual excellence is beyond all question, were as regularly as ever resorting to Divine worship and never did they arrive at a stage when the necessity to dispense with the worship of God was felt by them. In the face of this universal experience it is *prima facie* absurd to think that the worshipper and the object of worship are one and the same.

One need not worship one's own-self. No folly can be cruder that this. All the prophets of old whose names are a household word in all countries continued praying to God in all earnest to their dying days and never has any one of them been known to have identified his personality with God, and thus done away with the need of Divine worship. The idea of the whole universe being God obviates the necessity of a book of guidance and repudiates all existence of anything like sin and transgression. When man claims as much of divinity as any other thing, none has a right to guide him. Again, sin according to all scriptures, is the wilful infringement of Divine law, an intentional breach of Divine commandment. But in the absence of any injunction the definition falls through, hence sin comes to be a whim no longer applicable to mankind, a mere phantom fear not to be apprehended any more. It is fortunate that the idea is confined to only a sprinkling of men who depend too much upon the ingenuity of their own fertile brains and overlook the sound view based upon the unanimous experience of all the spiritual men of the world. In short the idea of being a creature remains present in all the stages of the development of the soul, and even when the final stage of advancement in this life is reached, he is as much a creature as before. Divine worship clings to him and even in paradise he will continue to feel his distinct existence. Hence no spiritual way of looking at human life can establish the identity of man with the character and person of God at any stage whatever.

It now remains for me to examine the genesis of the pantheistic notion. For facility of exposition the fundamental conception of Divine unity may be divided into 3 stages, one naturally running into the other. The first stage is the simple faith, the firm and deep-rooted faith that God is absolutely single in His attributes and person, and it is the height of blasphemy and the most repulsive form of heresy to set up equals to God. His absolute perfection demands singleness, and therefore does not admit of any possible shadow of duality. When this pure and simple conception of the Unity of God

takes root in the mind and becomes the motive power to guide the activities of man, it is then time for the second stage to manifest itself. At this time man reposes complete and unflinching trust in God, and believes Him to be the only source of help and succour. He fears God alone and places all reliance on Him alone. No earthly means can claim his allegiance. He resorts to the means and ways of the world, but his trust remains in God alone. Nothing in the world can stand in his way to God. His will he does at all costs and hazards. Such a complete trust in God becomes at last a part of his nature, and hope and fear reach their culminating point and begin to ripen into a loving attitude toward the Divine Being. The blessings and bounties of God begin to appeal to his mind, which is impelled by a profound sense of gratitude and thankfulness. As a consequence the stage of love sets in and the final rung in the spiritual ladder makes itself visible. Love is the only motive of action, and those who have any experience in earthly love know full well that love grows by leaps and bounds and becomes at last a resistless passion, consuming all other emotions. It is the usual experience of every lover, and if freely indulged, love is the most dominant passion and the most irresistible impulse of human mind. Once it strikes root in the mind, no earthly power can stamp it out. The annals of every country abound in instances bringing home to us the wonder-working charm of love. Even though the ephemeral character and evanescent nature of the object of love is only too well known, yet for the time being the passion gets such a mastery over its devoted victim that he forgets all things. He is not at all amenable to reason, argument is to him a broken reed, a look at the object of love is the only remedy. Do what you will, the wounds of love are too deep to be healed. Speaking of love, a poet says :—

مرض بڑھتا گیا جوں جوں دوا دی

"The disease continued to be ever on the increase with each new dose of the medicine." The line gives a clear picture of the state of the lover. Such indeed is the case of an earthly lover.

But when the object of love, the Creator of all beauty and excellence, with an inexhaustible treasure of love-exciting charms, the force of love is all the greater and the effects of love are more permanent and lasting. The object of love knows no decay and wearing out, hence the love in the heart of the lover knows no bounds. Lost in love, the lover considers it derogatory to the most dignified and exalted character of Divine existence to allow anything else to pass for an entity. To him the only existence worth the name is God and all others are as good as naught in comparison with Him. A dependent existence is no existence. The lover is so much annihilated in love that all else is to him as dead matter. To him nothing exists except his object of love. This is not a flight of fancy. An earthly lover is prepared to make all sacrifices for the beloved, which simply means that to the lover all other things are no better than dead, and therefore he is prepared to lose any of them for the object of his love. The beloved is the only existence to him; all the rest are as nothing. The same is true of the lovers of God with all the more force. So strong and so all-absorbing is the hold of love on the mind that all other things are worth nothing, and, like dead matter, can be readily dispensed with. I am not addressing the sceptic materialist who does not consider it worth his while to spare a moment for the study of what concerns his ultimate object of life, and ever coquetting with matter and its properties never likes to think of his Creator. I address those of my readers who have a religious and spiritual bent of mind and can spare time and energy for the Creator as well. So when the lover's mind is so completely saturated with love that God becomes all in all and other things fail to strike him as entities, he may be said to become one with God in spirit, not in person, for this view is evidently childish. How can the Creator of the whole universe be compressed within the narrow compass of a corporeal frame-work. On account of the complete love which the lover exhibits, he hates to do his own will, but he takes pleasure in doing the will of the object of his love in preference to his own. Thus his life is not under the guidance of his own, but the Divine, will. In this way he comes

to identify his will with the love of God and can in truth claim oneness with Him in will. At this stage, God becomes His and he God's. The union is real and complete. This was the state which through misconception came to be corrupted into Pantheism. This state of human mind can be better felt than described, because such oneness with God is more a matter of feeling than outward expression. Consequently when reduced to writing and defined by word of mouth, the laymen are very likely to take an inadequate view of it, distortion and misunderstanding being the consequence. The fact that a certain notion has found currency among a large class of men ought to be no guarantee of its soundness or validity. Shakespeare has given a true and graphic picture of the general phenomenon—mistakes finding ready supporters, errors being approved and justified on sacred authority.

> In law, what plea so tainted and corrupt,
> But being seasoned with a gracious voice,
> Obscures the show of evil. In religion,
> What damned error, but some sober brow
> Will bless it and approve it with a text,
> Hiding the grossness with fair ornament?

It is a vividlife-like portrait of the true state of affairs and pantheism is a case in point. How identity, oneness, and unity with God has been misconstrued into a gross error. Giving the pantheistic faddist the benefit of his ignorance, we pass over his faulty notions with the warning that his personal identity is subversive of what constitutes the fabric of religion —divine worship and the love of God which have been the two characteristics of the spiritual personages of the world in every land and in every age, even the present not excepted. We have in our midst quite a number of men who enjoy communion with God. They often hear the beautiful voice of their Creator and witness by their personal experience the falsification of the pantheistic theory. Coming to the scientist it is really hard at the very outset to find a clear definition of his point of view. So conflicting are the opinions and so divergent are the views on this point that one is simply lost in the weird labyrinth of whirling words.

Professor Huxley says:—

"Pantheism teaches that God and the world are one. The idea of God is identical with that of nature or substance. In pantheism God, as an intra-mundane being, is everywhere identical with nature itself, and is operative within the world as force or energy. The latter view alone is compatible with our supreme law—the law of substance. It follows necessarily that pantheism is the world system of the modern scientist."

It is clear that pantheism leaves no room for the God-idea. This doctrine seems to be the outcome of a mind which in its impatience to find an explanation of the creation of the world could not get rid of the hereditary idea of God. Although the latter idea had no firm grip on the mind, yet its lingering grasp was too feeble to grapple with the dead weight of the scientific pressure for the discovery of an explanation sufficiently accounting for the creation of the world. In this struggle a hopeless truce was patched up, a compromise was effected between the God-idea and the needful causal explanation. Pantheism was the offspring of the conflict. Now, as a matter of fact, pantheism as expounded above scarcely admits of the existence of God. God is one with the universe and is working like energy within the world. It amounts to saying that the inner working power which permeates every atom of matter and has the inherent property of action is, according to the scientist, identical with God. This force which ultimately comes to be regarded as God by such apostles of science as condescend to adhere to the God-idea necessitates the pre-existence of matter or, to say the least of it, is co-eval with the latter. It is yet a moot point whether force has a separate independent existence quite apart from matter. Some hold that force is the inherent property of matter itself. This view brings the doctrine to a state of total godlessness. Even admitting that force exists independently, it stands to reason that a life-giving force, a vitalising energy, is worse than worthless if it has no previously existing dead matter to operate upon. Why should force exist, while it has no reason to do so? There was matter, and force or energy was required to set it a-working. Such a force falls miserably short of what may with any show of reason be termed God. A

dependent God is a glaring contradiction in terms. Why add to the difficulty by introducing the third person God? Could not force and matter suffice for the purpose of the so-called scientist? Matter lies in a state of inertia, force exists and has an inherent tendency to act upon matter. What need is there for God? Action, they sometimes say, is possible without any extraneous agency, but design is not possible. Design needs some operator outside the realm of force and matter. Force alone will not suffice for it. Where design exists, it is the outcome of will and intelligent self-consciousness. If we admit the desirability of design, an intelligent will working behind the scenes will have to be admitted. There is no escaping it. This again forces upon us the necessity of an outside agent. Design we do see, but it is not tha result of force which in its essence is quite devoid of will-power and self-consciousness, the necsssary elements in the production of design. Here comes a hitch and the scientist is confronted with a tangled intricacy. Pantheism falls down to the ground. Force and matter fail to produce the design discernible all over the world. Both of them possess properties of chemical union, but union in order to bring about order and reason creates an opening for an intelligent will. Again, if we are convinced of the existence of an intelligent will, guiding the movements and activities of the universe, it will have to be forthwith admitted that the will possesses perfect knowledge of all the inherent properties of force and matter, which of course is absolutely impossible without His being the Creator of them both. The Creator and only the Creator can be expected to know full well of the properties of things; a chance posssessor is sure to have an imperfect acquaintance with the qualities of things. Without a perfect and complete knowledge the unerring handling of things is an impossibility. If the intelligent will had not possessed perfect knowledge of the inner and outer properties and capacities of force and matter, it should certainly have made occasional, if not frequent, mistakes in manipulating them and the world would have long since fallen a prey to disorder and disaster; many stars would have collided, many would have gone the wrong way, and there would have been

much misplacing and missetting, but the consummate order that prevails everywhere is a sure sign that the intelligent wil guiding and controlling the working of the universe is also the creator of force and matter and therefore has full and perfect knowledge of their inner and outer properties and powers. The design observable everywhere comes to stand in the way of pantheism and renders it godless in character and therefore utterly untenable. It fails to account for the design we see in the world.

This is not an isolated view, but is endorsed by quite a large number of eminent scientists of to-day.

Professor Huxley commenting on the world system (the law of substance) of Prof. Haeckel says :—

"This 'godless world system' substantially agrees with the monism or pantheism of the modern scientist; it is only another expression for it, emphasising its negative aspect, the non-existence of any supernatural deity."

In this sense Schopenhaur also justly and quite pertinently remarks :—

"Pantheism is only a polite form of atheism. The truth of pantheism lies in its destruction of the dual antithesis of God and the world, in its recognition that the world exists in virtue of its own inherent forces. The maxim of the pantheist 'God and the world are one,' is merely a polite way of giving the Lord God his *congé*."

Again speaking of Prof. Haeckel's law of substance or monism, Sir Oliver Lodge says so beautifully :—

"Thus we are led on, from what may be supposed to be a bare statement of two generalisations—first of all to regard them as almost axiomatic or self-evident; next to consider that hey solve the main problem of the universe; and, lastly that they suffice to replace the Deity Himself."

These quotations will suffice to show that pantheism makes nearest possible approaches to atheism, and with all that

affords an awfully inadequate explanation of the Creator. The riddle is all the same unsolved, the problem of design still stares the pantheist in the face and compels him to quit the ground he occupies. On further analysis the theory of pantheism resolves itself definitely into a number of theories all equally confusing and inexplicable. While attempting to establish his monism or law of substance, as he likes to call it, Prof. Haeckel adumbrates the following theories and with a good deal of self-satisfaction looks upon them as amply demonstrated:—

(1) "The Universe or the cosmos is eternal, infinite, illimitable.

(2) "Its substance with its attributes (matter and energy) fills infinite space and is in eternal motion.

(3) "This motion runs on through infinite time as an unbroken development with a periodic change from life to death, from evolution to devolution."

(4) "The innumerable bodies which are scattered about the space-filling ether, all obey the same 'law of substance'; while rotating masses slowly move toward destruction and dissolution in one part of space, others are springing into new life and development in other quarters of the universe."

To take these generalisations for granted is to leap across a considerable chasm. Most of this when subjected to strict scientific searchlights strikes us as mere guesswork, an overpressing of known facts into an exaggerated and over-comprehensive form of statement. These are sheer speculations and we are not prepared to put a premium on conjecture. In the fourth generalisation, Professor Haeckel owns the existence of organisation and order in the Universe and the existence of these two clearly points to a set purpose running through the Universe. Purpose again is the sole monopoly of an intelligent

self-conscious will. To admit a set purpose pervading every nook and corner of the Universe and repudiate the existence of an intelligent agency working toward it is to deceive oneself. If force and matter are to be regarded as God, they must also be thought to possess will-power. This is again nothing short of self-deception. Will power is, by no means, the inherent property of force and matter.

At any rate, pantheism is inconsistent with the existence of order and organisation, and is therefore absolutely untenable In conclusion, I hope all those who are so eager to bring the mode of creation within scientific purview will care to direct their efforts towards a definite end, which must satisfy the inquisitive restlessness of human mind. No frittering away of energies ought to be permitted. Whatever be the mode of creation, the existence of a Creator has to be accepted as a settled fact. The faith that there is a Creator who can create out of nothingness, and with whom nothing is impossible may be an empirical generalisation, but if once demonstrtaed it solves the whole problem and brings all curiosity and uneasiness of mind to a satisfactory end. It is an admitted fact that philosophy and science cannot go beyond the narrow range of human observation and exprience and cannot with any amount of positive certitude fathom the metaphysical domain. Just as we laymen put faith in all the discoveries of the scientific man and profit by them, the scientist need not attempt to monopolise all the wide sphere of knowledge. There are some branches of it which surely lie outside his province. There is another class of highly sensible and honest researchers, whose knowledge about the existence of an intelligent will working behind the mask is based on their personal experience; no age and no country has ever been without such men. The honesty and good faith of all these men has ever been beyond question and their sincerity of purpose absolutely above suspicion. Such men of deep wisdom have been telling us since the creation of the world with a unanimity quite unknown in the world of science that the world has a Creator who loves his creatures and reveals His supreme will to them, talks to those who do His will and thus

demonstrating His existence, lays the foundation of all morality and spirituality. It is by establishing connection and holding direct communion, with Him that all the abstruse problems and vexed questions can be solved to the satisfaction of human mind. It is a pity that the scientist with all his eagerness to learn has not yet paid heed to this source of true and perfect information. The utter unreasonableness of pantheistic theory has given rise to a good many other counter theories all of which are so many leaps in the dark and leave the scientist wandering farther away from the reality. Darwin's Origin of Species is one of the sad attempts at explaining away the pervading design. He ascribes all this to chance. Space forbids me to deal with his theory here, but I have a mind to review his theory to see how far he has succeeded in the solution of this all important problem.

ABDUL HAQUE.

God.

It is God who hath created the heavens and the earth, and sendeth down water from the Heaven, and so bringeth forth the fruits for your food: and He hath subjected to you the ships, so that by His command, they pass through the sea; and He hath subjected the rivers to you: and He hath subjected to you the sun and the moon both constant in their courses: and He hath subjected the day and the night to you: of everything which ye ask Him, giveth He to you; and if ye would reckon up the favours of God, ye cannot count them! Surely man is unjust ungrateful, Quran xiv, 38.

The Place of Poetry in Religious Literature, I.

Poetry is an art, not a science. It is an outlet for the ventilation of emotional thoughts, an exit for the flights of fancy. It has ever wielded an immense influence over the mental out-put of man and will by all means continue to do so for all time to come in one form or other. A general survey of the various stages of development through which poetry has steadily passed reveals an interesting phenomenon. In the evolution of civilization and culture man has had to hack his weary way through a multitude of ups and downs. Change and vicissitude is the common characteristic of this progressing humanity. Progression here and retrogression there is an unmistakable spectacle to meet the beholding eye of the observer. A depth of degradation now and a height of civilisation then is the striking sight of this hide-and-seek panorama of the world. But in the midst of this vortex of rapidly dissolving movements and speedily shifting scenes of the world poetry has always found time to flourish. The barbarous sons of the Arabian desert immersed in the cimmerian darkness of pre-Islamic ignorance, the naked cannibals of the Dark Continent roaming over the boundless expanse of the sandy sea, the blood-thirsty "sea-wolves" of the Norseland whose predatory incursions for long ages terrorised the peaceful livers in northen Europe, the savage aborigines of old Bharat Varta haunting the grim caves of the huge Himalayas, in short all and sundry tribes and nations of the remotest antiquity had lays of their own in which they gave vent to their inner impulses. The medieval ages that followed the gloom of these dark days, the era of Renaissance that subsequently set in, and the rushing advance of science which is the epoch-marking stage of human activities to-day have in turn furnished an ever increasing vantage-ground for the cultivation of

poetry. Thus even a brief retrospect can scarcely fail to bring to light an unflagging adherence on the part of mankind to poetry, which of course leads to the inevitable conclusion that poetry has something inherently appealing to human mind. In some form or other it is bound to exist and mould man's thought. In order to probe deeper down into the nature and the causal aspect of the charms which poetry exercises over the mind of man, a careful analysis of the various phases and bearings of poetry becomes essential. So far it is clear that poetry is not a foreign element in the mental actitivities of man. On the contrary it is an indispensable factor in the cumulation of the expressed thought of mankind. It has a close affinity with human mind. To explain this, it is necessary to have an insight into the working of mental machinery. Here we are face to face with a psychological problem of vast magnitude, and there is every liability on the part of a layman to fall into an error in grappling with it. Human mind is intuitively susceptible to outside influences. External stimuli are always operating upon it and the force with which they flash upon the mind goes to determine the prompting power of the incentive afforded. This is not a hard point to tackle, falling, as it does, within the range of every body's experience. The world is full of din and bustle, noisy fret and fever, and the human mind plunged in the midst of this tumultuous restlessness finds itself hedged round by quite a world of influences which irresistibly steal into it to supply motives and start activities.

In His perfect wisdom God has implanted beauty, an inherent beauty, in even the most insignificant thing that exists. Nothing is more appealing to the mind of man than the fascinating charms of beauty. The more discerning the mind, the more liable is it to fall a prey to it. Every human mind is experienced, more or less, in proportion to its loving capacity, in the powerful inroads of beauty into its consecrated precincts. Though so amenable to the influence of beauty, human mind is at a loss to arrive at a definite conception of it. Paradoxical though it may sound, it is true none the less. Many right-thinking men have attempted to define it, but a

clear comprehensive conception is not yet a realised ideal. Without endeavouring to give a cut and dried definition of beauty, I should like to refer to two of the most important essentials of it, harmony and symmetry. These two must be found to occupy a preponderatingly large sphere in the constitution of beauty. The presence of beauty in any quarter whatsoever and in any domain, physical, social, moral and spiritual, cannot but be prominently marked, among other constituents, by these two. Rhyme, rhythm and other metrical embellishments tend to produce harmony and symmetry of expression, and therefore touch the more sensitive chord of human mind, which, as a result, feels enjoyment in it.

Everything has a bright side as well as a dark one, and poetry is no exception to this general rule. Thus far we have looked at poetry in its essence and found it in perfect keeping with human nature. There has cropped up nothing which is repugnant to human taste, but there are other aspects which are yet to be examined. Poets generally receive inspiration for their poetical outpourings from stirring scenes and exciting events. A striking sight meets the eye, the curiosity is aroused, the imagination is fired up, a desire for expression is kindled, and the mind bursts into a poem. Thus poetry has its chance when emotions are at their hottest, and the heat of the excitement burns down all sobriety and seriousness. A commotion is set up in the mind which is no longer cool and calm. The bursting out is natural, but under the disturbed state of the mind over-expression is unavoidable. Consequently a greatly undesirable element of exaggeration has crept into the sphere of poetry rendering it an absolutely unreliable vehicle for the conveyance of facts. These hyperbolical leanings of the poet have served to oust him from the circle of the concrete and compelled him to confine himself to the abstract. This in turn translates the poet into dreamland. So, the general phenomenon is that poets of almost every age with a few noble exceptions are seen living in a dreamworld of their own. They see visions of love and beauty constantly floating before their imagination. Poetry, of course, is reduced

to a safety-valve for the outbursts of an inflated fancy or the frenzied brain of an imaginative dreamer. As such poetry could not find favour with the lovers of reality. Even a tinge of exaggeration goes a great way towards marring the charms of truth. Over-statement gives the fact the colour of fiction.

Another flaw which cannot fail to strike the observer in the realm of poetry is the sheepish following which poets generally exhibit. An impassioned appeal to sentiments is the old rut in which almost every new poet feels inclined to move. An inordinate persistence in this stereotyped and mechanical course has given rise to a nasty sham. Some versifiers in their impatience to pass for poets resort to imaginative composition without even the semblance of a feeling to prompt it.

This leaven of a farce has done not a little mischief, there has sprung up quite a crop of rhymsters without appreciating, feeling and discerning minds. Thus a disgusting disagreement between feeling and expression aroused the hatred of the lovers of reality. Just as exaggeration is only a polite name for lie, similarly this disparity between the mind and its counterfeit contents is a mild name for hypocrisy. These two drawbacks are serious enough to dethrone poetry from the high pedestal it occupies as a most impressive system of expressing delicate thoughts.

When the mind feels, and the tongue expresses, the harmony is real and merits respect and regard. Poetry which flows from a feeling mind with the full force of fact is a perennial source of inspiration for all those who come into contact with it and a powerful lever for the edification of those who happen to study it. This accounts for the fact that the Holy Vedas revealed to the old sages of India, the Psalms revealed to the Prophet David, the Holy Granth of Nanak, the founder of Sikhism, and many other sacred scriptures are all in verse. The Holy Quran of Islam is in prose, but it has all the graces of rhetoric and the embellishments of verse. It has deprecated the poet of the common parlance because of

his grave defects. As the exceptionable proclivities were deep rooted in the poetical soil, the Holy Quran adopted the safe, sober, and serious medium of prose, but provided palatable food for the literary mind in its rich, elegant, rhyming and rhythmical style without the presumptuous and showy airs of verse.

Thus poetry in its natural excellence is to be met with in the works of spiritual men. They were completely lost in the love of God and their hearts burned with the fiery force of love. They heard the captivating voice of God and were blessed with His choicest favours. The love was real and the charms true. The mind felt and overflowed into words which being free from all artificiality electrified other healthy minds. We have had a fresh instance of such true poetry quite recently. Mirza Ghulam Ahmad, the Promised Messiah, has written a large number of books replete with spiritual learning and moral wisdom. He wrote verse in Urdu and Persian and Arabic. He claimed an unprecedented literary excellence for his Abrabic works and challenged the literary men of the world to enter the lists against him on this ground, but none gathered courage to appear before him, though a good many cowards timidly whispered of the defects they had discovered in his writings. Such was the overaweing superiority of his God-given learning that none of the blustering boasters ventured to risk the trial of his much vaunted erudition. I wish to review in the next instalment of my article, his poetry and see what particular peculiarities it enjoys in bold contrast to the poetry of other poets. I hope it will, please God, prove highly beneficial to my readers who will come to realise that the laboured style and elaborate verbiage, and the rich imagery of the poet fall far short of true poetry.

Real and true harmony lies in the oneness and the sameness of the mind with the tongue and the identity of mind with the inspiration which imbues the mind through actual experience. The Promised Messiah's verse is a pattern of such poetical reality and cannot therefore fail to appeal to the unprejudiced mind.

Man's state that side the grave.

A SIDE GLANCE.

Man's state beyond the grave is a moot point round which controversy has, ever since the dawn of scientific era, been raging hot. Many and varied are the accounts given. Every thinker with a religious bent of mind has tried to picture the condition of man in the next world. As a result the religious literature is deluged with a huge mass of widely divergent theories all equally flimsy and futile. In all trans-mundane affairs a human mind located in a physical frame is bound to go astray and wander in hopeless confusion. In this world the outlook is narrow and the view is sadly confined within the boundaries of the material realm. Our mind soaked through and through in the experience of this world is to all intents and purposes unable to look ahead into the hitherto untraversed domain of the life after death. He who takes it into his head to solve the deep mystery lying beyond the range of human ken on the strength of his weak intellect and poor reason is sure to be entangled in the meshes of uncertainty and doubt. With all his theorising acumen and philosophising power he will find himself stuck fast in the quagmire of conjecture and guesswork at times not rising above the level of nonsense. Of course the subject will afford a vast vantage ground for the free exercise of the speculative faculty and unhampered play of loose fancy. But it is idle to pretend that the bold imagery of an unbridled imagination bursting forth into all sorts of random talk and wild fuss can ever succeed in hitting upon anything like a satisfactory description of the life of the next world. It is really outside the province of the scientist and the philosopher who are always working their theories with the raw material of the phenomena and experience of this world. Their stock-in-trade is purely physical and their capital is the limited fund of sensuous observation and experiment. The question of the next world is a harassing question and the more so

because it lies outside the sphere of man's reason. Yet it is a problem that faces the observing mind. The decay of religion has greatly added to the perplexity of this puzzling enigma.

The spiritual personages, on account of their close connection with God, heard words of true wisdom and deep truth which threw a mighty flood of light on the thick impenetrable gloom hanging round the problem. They beheld clear unmistakable vision of the future state and their account of the next world set the human mind at rest and the intricate problem became solved once for all. But those who had no such experience and who were devoid of reasoned faith continued to grovel in the intricacies of conjectural confusion. The growing opinion about the state of man in the next world is that man will be only a soul there. We are unable to understand how this view affords a convincing explanation of the matter under consideration. Soul without a body is not capable of any action. Similarly body without soul is a dead mass. It is by the combination of the two that man comes to have a state of life. I might have existed before I was born, but that pre-natal existence, if it can be called existence at all, was not the life of a self-conscious living being. It was as good as death. Self-consciousness is an indispensable requisite in the life of man. Death for all practical purposes is only another name for the absence of it. If life in the next world is to be characterised by an absence of self-consciousness, it simply means that there will be no life there. If on the other hand we admit, as we cannot help doing, that there will be life in the next world in the real and genuine sense of the term, equipped by the most essential inseparable element of self-consciousness, it will have to be admitted as a foregone conclusion that soul will have body there. It is of course too much to attempt a further description of the body with which the soul is to be furnished there for the purpose of life, but the very faintest idea of life brings home to us the imperative necessity of self-cognition which becomes an utter impossibility without some sort of body. The Holy Quran and all other religious scriptures speak of human life in the next

world in almost identical terms. Man is said to live there with all the appurtenances and factors of life. So far the matter is clear enough, but it is not the complete explanation of things. Self-consciousness demands the existence of body, and the full-fledged being, as man is sure to be there, cannot of course be conceived without the existence of his inherent powers and faculties. A personality is only the sum total of attributes without which it is a veritable nonentity. Man will be there in all his entirety. He will live there with the totality of his powers and faculties. Life without a definite personality marked by a set of determinate powers of action is inconceivable. Either believe that death means the discontinuance of existence and life is irrevocable or hold the alternative view that life will be continued in a modified condition even beyond the grave and the personality will cling to man for ever, and the moment man comes to have full life again, his personality will be with him. Thus the axiomatic fact faces us with all the force of an established reality and inevitable conviction that if man is believed to be coming to life ever again after death he will have with him his recognisable individuality and distinguishable personality All men must needs be self-conscious beings knowing themselves and their associates. Knowledge is an essential feature of the soul. Whatever store of knowledge the soul might have assimilated in this life and whatever stock of ideas the soul might have garnered in this world, it must be considered to have become an integral part, an inseparable factor of it. Self-knowledge and knowledge of the associates together with a lot of other things has become part and parcel of it, and whenever it has a chance to assume the working form again, it will not be without what has become a part of this whole.

I think the point is sufficiently clear and need not be laboured any further. Life after the grave, if ever restored at all, must be life in the full sense of the term with all its necessary features and aspects, and hence soul will have all its senses and faculties in thorough working order. This creates

the further necessity for the provision of means which will go to afford room for the satisfaction of the soul's natural yearnings and inherent cravings and appetites.

Before we accept this as the consummate exposition of man's state in the next world, it is necessary to consider ano ther point that is very much like a point on which the whole problem turns. Is restoration of life a possibility? This is the question which forms the crux of the whole controversy.

"Dust thou art to dust returnest
Was not spoken of the soul."

Here Longfellow tells us a deep truth in a sentimental and yet poetic vein. Human soul knows no death is the universal conviction. It ought to be so in the very nature of things. Considering the question from the point of view of a rationalist the continuing of soul shall have to be accepted. Soul according to him is the essence of all matter. Matter in the process of evolution is working its way by virtue of its inherent properties to its rarest form and in its final permeating state becomes soul of the popular parlance. Whatever be the process, evolution or devolution or both combined, we have little to do with it for the purpose of our contention. We have the soul in its existing state, no matter what infinitude of processes it might have undergone in the opinion of the rationalist. We have it in all its bearings. Soul possesses certain obvious faculties and powers. If it has assumed its present aspect in the never ceasing march of evolution, it is bound to continue to all eternity chopping and changing as it has been the case with it in the past. Be that as it may, the soul has to live for ever. Here the rationalist is confronted with a grave question. In the process of evolution soul is never found to exist independently of its prison-house, the physical frame. Without the latter it is little better than dead. Body is a *sine qua non* for the living state of soul. This cannot be denied. The only natural corollary is that soul must continue to live

for ever and must, for the purpose of life, have some sort of body best suited for the sound and healthy play of all its powers and faculties. One thing yet remains for the rationalist to encounter in all seriousness. Whatever be the genesis of soul, it is unquestionable that it has the quality of judgment which for the facility of social life (we say social life because for the materially minded society is the only restraint on the license of human activities) serves to distinguish between right and wrong. This power of the human soul necessitates for him infallible guidance which may lay down laws for the healthy growth of the human species. Here of course our rationalist stops short and fails to grapple with the problem to a successful issue. With all his appeal to reason, he leaves a gap of considerable width.

Further there is the view point of the religionist. He forces no dogma upon the intelligence of man. He accompanies the rationalist a long way but helps him over the chasm the latter creates. Man's life has an individual side as well a social one, and perfection in the one tends to perfection in the other. Helpless will he be if he is left to the mercy of the chances and asked to engineer his own course of life for him. Woe be to the being who has no guiding principles to follow. He is not self-sufficient. He errs and blackslides at every step. He and the society, if left to their own resources, would have perished long since. No number of rationalists could ever compose a code free from error. Yet he needs a code above the possibility of error. This much for the social side. For the perfection of his self he wants to cultivate true and real morality, which is impossible unless of course even the innermost recesses of his heart feel the rigour and terror of the law. But human law is terribly limited. It deals with the surface and cannot operate upon the heart. But for the true culture of moral side heart must first be remedied so that all motives proceeding therefrom be right and formation of true character may be the result. The only way to effect this is that he may have a sure and certain knowledge that God has created him and that He exercises full control and authority over him, that He guides

his life by revealing His will to him, and finally that He reserves to Himself the absolute right to retribute the good and the evil done by him. This is the only reasonable explanation which covers the whole ground.

This being the case soul must have a time to act and an occasion to meet with the retribution of its deeds; thus actions and their consequent requital will result in the final perfection of man for the purpose of smooth and steady progress. At this stage the question of the requital of deeds becomes prominent and comes into contact with the subject under discussion, *viz.*, man's state in the world to come. Soul attains to perfection only when all its evil tendencies and untoward possibilities are permanently cured and the love of the loving Creator is the all-pervading force and a thoroughly realised end. The circumstances and conditions of this world amidst which every human soul finds itself cast are so many means possessing the efficacy of purging it of all dross. Whatever impurities are left behind are beyond the healing power of the conditions of this world. But perfection is unattainable unless and until the least inclination to evil is stamped out of it. The soul cannot be sent back to this world again, because it is worse than useless to do so—the most suitable means in the midst of which it was placed having failed to effect complete cure. The lingering maladies of the soul must now have some other curative. In order to bring about the desired cure the diseased soul will be sent to another hospital quite different from this world. There it will have modified existence fitting in with the situation in which it will be located. This is called hell. There the long standing sores and abscesses will be subjected to the most painful of surgical operations and incisions, but wholesale cure will be the ultimate upshot. It is not my arbitrary opinion. The Islamic conception of hell comes to support my view. Of course it is the only possible explanation and cannot be denied without running the risk of falling into silly errors. The Holy Prophet of Islam the reported to have said that wind would one day be slamming he doors of hell exhibiting manifest indications of emptiness, there

being none within. It is the authenticated Muslim belief that the tortures of hell will be remedial and therefore temporary.

The same will also be the condition of those who have used their earthly circumstances to the best advantage and derive the utmost benefit from them. For them any revocation to this state will be useless. They have made the best and the most of the most appropriate environments they enjoyed on this earth. They cannot get any more out of those surroundings ; it is therefore foolish to force the same upon them again. But man is designed for endless progress. A soul has reached the highest eminence attainable here in this world, it has exhausted all possible means of progress. Yet progress it must. God in His supreme wisdom opens up new vistas before it. The soul is placed for further and ever onward progress in a position where new and fresh room for progress becomes real and manifest. This state is termed paradise.

This bird's eye view of heaven and hell is clear enough to convince every tractable mind that in both cases soul is bound to remain in an operative state, and therefore stands in need of a body.

So long as we are in this world, it is a psychological impossibility to conceive anything foreign to this world. No rational school of thought will therefore make an attempt to describe the nature of the body the soul will be endowed with there, or the nature of the things with which it will be blessed or cursed there as the case may be. Our concern is to show that soul cannot fulfil its object without a body best suited to set its faculties a-working and that it cannot work its way toward its natural goal finding rest in God without appropriate conditions helpful thereto. My conclusion is by no means unsupported. No less convincing a Book than the Holy Quran comes to bear out my case with its characteristic force of argument. It says so pertinently :—

"No soul knoweth the blessings and joys which have been kept secret for it," (xxxii,17).

Again, "So often as they are fed in that life with fruits they say: These are the fruits which were given us formerly; because they shall find the fruits of after life resembling the fruits which were given them," (ii, 24),

These verses reveal the twofold character of man's state in the next world. In the first place it is seen that that state will be utterly different in nature from that of this world, so that it is impossible to form any idea about it by means of the present senses. We cannot conceive the things reserved for us there because they will not be of this world to which our senses are used. In the second place we hear that our existing self will not be altogether annihilated there. The self will be the same with all its cumulation of experience and knowledge. In keeping with the collective condition of the soul, the next life will be designed. That life will in that sense be a modified continuation of the self same personality. This is the only appealing and convincing explanation of the case. That world will be partially like and partially unlike the present world. It will be unlike because the conditions there will be essentially different in nature from those given us here, similar conditions being incapable of yielding further improvement in our case. It will be like in the sense that the soul cannot be divested there of what has become part and parcel of it, the sum of knowledge gleaned and gathered from this world. As it is the previous knowledge that forms the basic ground for the assimilation and comprehension of further knowledge, hence it is that the experience to be felt there cannot be totally different from that experienced in this world. When the Holy Quran declares the things of that world quite inconceivable in this world, it quite significantly suggests at the same time that a certain similarity will be discernible between the states of this world and that. When some likeness is allowed to exist between the things of this world and those to be given to the dwellers of the next world, a corresponding likeness shall have to be allowed between the state of man in this world and that in the next.

AHMADEE.

A Letter

To Our Young Friends at College.

FRIENDS,

Peace and blessings of God be on you.

Have you a half hour of leisure to read this letter? If you have not, better leave it by for a more tranquil moment when we can be alone together.

Shall I tell you what persuades me to select you for my hearers? It is because I expect to find among you the most fair and dispassionate audience. You are just entering the age of youth. At your age you know how to revere reason and truth. Considerations of so-called expediency and policy have not yet overmastered your love of right. That is the holiest part in man. Alas! how often is it subordinated to most unworthy motives. The fascination of power and pelf too often gains the upper hand and rules where it should obey. Let it not be so with you.

Friends, the subject of engrossing interest to you at the present moment is, of course, the war. I can imagine with what eagerness you wait for the daily paper and devour the latest telegrams about the war. The march of armies, the assaults, the retreats, the boom of big guns, the dreadnaughts, the submarines, the aeroplanes, the zeppelins make you feel even as actual participators in the great drama. But have you ever reflected on the moral of the piece? Why are all these slaughter, devastation, the spoliation of all that human intelligence and energy built up through decades of peace and toil? You all know how insignificant was the avowed cause that let loose this big devilry over the fairest portion of the globe. No, such cause cannot account for such effect. They are not fools who are managing this demoniac play. It is the hand of God that is working in this great havoc, a just retribution for ages of forgetfulness, infidelity and materialism. They ceased to love

and venerate the God of truth and justice and set up false gods instead. Beware and take lesson.

The Great God is not indifferent to the affairs of the world He created. He does not change His wont and His ways. He loves His creatures and does not wish to destroy them. But love with Him is not a weakness nor a blind feeling as it is painted in human stories. How often He sends His messengers and His warners to wean men from their evil ways. How often they are forgiven and given fresh chances to repent and amend. But wealth and enjoyment warp their vision and judgment and fill them with pride and heedlessness. They would listen to no words of reason or persuation so long as these remain. They thus seal their own fate. The poison must be snatched away though the foolish ones should rave and writhe This is the secret of the lurid scenes that are from time to time played on the stage of the earth. Rama, Krishna, Moses and Muhammad (peace on them all) were each a sign of a convulsion wherein the earth was purified of the rank growth of falsehood and irreligion. Does it not strike you that the present cataclysm may be another of such convulsions wherein truth triumphs over falsehood and which presage the advent of better and purer times ?

Now it is the invariable wont of God that He permits not such cataclysms save after He has sent His warners to promise men His pardon and to warn them of their evil ways. The Holy Books state it clearly and history proves it conclusively. Not only wars, but other mighty scourges—plague, famine, earthquake and flood, if you care to collect statistics, you will find that they have been more numerous in recent times than in many preceding generations. Can we believe that these are all a mere random conjunction with no moral to point ? No, friends, the machine of the Universe owns far too intelligent a Master to permit us to think that all these could be due to chance. A warner there had been who foretold these happenings long before they happened and in no weak or uncertain voice. He spoke with authority—the authority of One Whose Will disposes of whatever is to happen in heaven or in earth. A

fiend it could not be who prompted him in what he said for no fiend holds the rule of our Universe.

Friends, it is the voice of such warners which, when disregarded, brings all this pain and death. Wise is he who listens and obeys? He calls us to repent and amend, to leave our idols of clay and to cleave to Him who is our true Master and Sustainer. He is our true Friend who wants us not to perish but to live and be happy. He has sent His messenger as He has always been sending of yore to wean us from the tyranny of delusion, customs, lethargy and worldly-mindedness. Woe to him who says "We have believed what we have and we will believe no more." Such stiff-neckedness is verily unworthy of the true servant who must stand always ready, aye ready to receive every behest of the August Master and to carry out the same with alacrity and joy. That is what is meant by Islam, that is what is meant by a Muslim.

The warner came and God be praiesd, he came in India. He came in Mirza Ghulam Ahmad of Qadian (Punjab). Peace be on him. He came to bear a glad tidings and a warning to men. For nearly 80 years he lived, a life of prayer and preaching, pointing out to men how they had abandoned their God, inviting them back to the fold of His love and informing them of dangers that were about to come upon them now that the warner had appeared. Far and wide he cried to distant America and drunken Europe. He dinned the ears of India with tales of the horrors that were coming. Few listened to him. The proud scoffed at him. The ignorant simply stared. The horrors came. The famine, the plague, the earthquakes brought havoc and carried away millions. Then came the wars. "A warner came to the world" said God, "but the world accepted him not, but God will accept him and establish his truth by mighty attacks."

What message did he bring, you will ask. The same eternal message brought by all the messengers. To love God and to seek Him, is the one common burden of all their songs. We know all about it, the wiseacres say. There was no lack

of such wiseacres in bygone ages. They all knew all about it, and fought the messengers when they came. But it was always found at the end that there was something the wiseacres did not know. There is a vast difference between a word and a life. The wiseacres knew by words of mouth. The messengers knew by experience and life. The one knew of a country from the map, the others knew it by an actual journey to the same. To learn physics from a book is not quite the same thing as to study it in the laboratory. The wiseacres read of the great men, the messengers make the great men. Look back and see what happened in the past. Whenever a messenger came and preached, those who believed and followed him ever got the upper hand of those who disbelieved and rejected him. God smiled upon them, The doors of knowledge were opened to them. The world brought to their feet its homage and its treasures. Go back in your imagination thirteen centuries of time. What scene you see played amidst the wilderness of Arabia. A handful of men banded in small township against a world of cruel and implacable foes. They came from all sides like the surges of the sea to sweep away the little band who had received the messenger and had sworn to his God. The wiseacres were there and joined forces with the rest. There were the Jews and Christians, who said that they knew all about it, that the claimant was never the genuine one. They came in their hosts. But the reef proved a rock and shattered their proud crests. Again and again they came each time to be foiled and reduced, while the band grew in number and devotion. Days of toil, nights of prayer, a constant watching for the commands of the Lord, these went to build up the heroes of the early days of Islam. God smiled upon them. Heaven opened to them its portals of wisdom. The assailants of yesterday now became the suppliants. The world came on its knees to do them homage. Shall I recount to you the galaxy of names the least among whom would be among the foremost of any other age ? Friends, do not think these were all a matter of chance. It is the same old story from the birth of the world. There is no chance in God's earth. Repeat the causes, the same effect will follow. Another messenger is come.

Those who accept him and obey his instructions, will have the smile of God, the wisdom of heaven and the homage of the world. While those who reject him will suffer defeat and disgrace.

What is the relation of the new messenger to those who have gone before? He confirmed the truth of them all, and claimed in his person to fulfil the prophecies made by them of a new messenger to appear in the latter ages to overthrow irreligion and sin. The belief in the advent of such a messenger is entertained under different names by all the prominent religions of the world. He was, he said, a servant of the Holy Prophet Muhammad (peace be on him) and a follower of Islam which he declared to be now the only religion acceptable of God. Other religions were intended for particular ages and particular peoples and they flourished and died out in time, and with them were lost, mutilated or made obsolete the books, which in all cases of revealed religions form the basis of the religious law. Islam, however, was intended for all times and for all peoples. Its book was therefore made immune from all risks of loss or mutilation. This was a promise made by God in the Holy Quran and history has borne witness how well the promise has been fulfilled. The permanency and purity of the book having thus been assured, there remained no need of any new religion. But the founding of a new religion is not the only object for which messengers are sent by God. The Hindus admit that the only revealed book in their hands is the Vedas, and all sects and cults of Hinduism derive their authority from the common Vedas. But nevertheless they recognise many a later Avatar or prophet in Rama, Krishna, Gautama, etc. In the Semitic world, too, we find that previous to Islam there was the Book of Law or "Taurat" of Moses (peace be on him), but there were many messengers who were given no book of law, *e.g.*, David, Solomon, John and Jesus (peace on them). All of them and many others were messengers of God (Nabis or Rasuls as they are called in Islamic terminology) and all of them enjoyed the privilege of holding spiritual communion with God. They spoke to God and God spoke to them. Unlike the more prominent of the messengers

to whom books of law or "Shariat" were given, these brough with them no new law. Their mission was to teach people the correct interpretations of the existing law revealed to some previous messenger, which through the peculiarity of human nature was always altered or forgotten, to teach them wisdom and to purify them by their personal spiritual influence. They all came in times of darkness and prevalence of sin to bear glad tidings and warning to men. One of such messengers was Mirza Ghulam Ahmad (peace be on him).

Friends, now that you have heard about the new messenger I suppose you will be naturally curious to know more about his teachings and his works. I hope by and by to tell you many things about him and his followers. Meantime I wish to tell you how he has explained many a point which in our holy religion seemed formerly to us to conflict with our reason. Nothing there can be in a true religion, he said, which can conflict with human reason, because reason is as much a gift of God as religion, and God could not possibly have contradicted in one what he said in the other. He has explained how after the advent of Islam no other religion save Islam could lead men to salvation; how the miracles were not quite like what ordinary people understood them to be and how they were not at all antagonistic to reason; how the privilege of holding converse with God, in other words, of Divine Revelation was not confined to the messengers of olden days, but could still be enjoyed by every true Muslim. The doors of Divine favours are never closed, he said, but are now as wide ajar as at any previous time. Islam, he said, shall triumph over the world and now are come the days of its triumph. The present cataclysms are but the throes of a dying world presaging the birth of a new and glorious time when the world will own the sway of right, justice and truth, and men will leave their false idols to worship the One Almighty God. Friends, does not the prospect bring comfort and hope? Praise be to God that He forgot not Islam in its dying struggles, but sent His messenger to renew its life and to confound its foes.

With best wishes for you and greetings of the 'Id day,

BARISAL:
The 13th August 1915.
'Id-ul-Fitr.

I remain,
Yours fraternally,
ABUL HASHEM KHAN CHOUDHRY.

Hope and fear growing into love.

"A Muslim's faith stands midway between fear and hope." So runs one of the characteristic teachings of Islam so pithily expressed in the words of d great Muslim saint.

"Say, if ye love God, then follow me; God will love you and will forgive your sins, for God is Forgiving and Merciful." (iii, 30).

Thus stands the clear injunction of God. Both the above and the behest of God combine to set forth the fullness of Moslem's attitude towards his Creator. The former marks the start and the latter the finish of the developing growth of relationship which subsists between man and God. A reference to the physical world will make the case easy of comprehension. A child is born into the world. Poor fellow, its mind is quite undeveloped; all higher motives of action and nobler inpulses are absent there. But it has an innate tendency to fear and hope. Its eyes blink on the sudden introduction of a dazzling glare. It fears the anticipated pain or injury. Hunger troubles it, but the tiny tongue is not yet strong enough to articulate any clear accents. It bursts into loud crying. This suggests the inborn existence of hope in the child. By degrees, as it grows, the mind develops the innate passion of hope and fear and undergoes gradual modification till at last there dawns a period when the inherent hope and fear ripen into the noble passion of love. He is not guided by the sole force of hope and fear, but love plays an important part in its active life. What an exact parallel! From a state of primitive savagery man turns to his Creator. His mind is mostly swayed by the baser passions of the world. He feels the glory and the majesty of the all powerful Creator. He realises his own helplessness before Him. He owns his complete dependence

on Him. Hope and fear are the only motives of action with Him. He has just made a start. He advances and pushes his way forward toward the Creator. Nearer and yet nearer he draws and the loving care and the favours and bounties of the greatest benefactor appeal to him with greater and yet greater clearness, till at last he realises with full force the measure of love which he owes to his Creator. He experiences all the graces, charms and blessings of a fascinating Being working behind the scenes who cares for His creatures with perfect love. He hears His sweet voice full of deep wisdom and recondite knowledge. The hope and fear of bygone days are matured into an intense love which consumes all baser passions. This evolution of human attitude towards God follows the natural order. Man's mind in its unripe state is unable to realise the force of love. It is surely incapable of it. As it grows in spiritual experience and the conception of God and His perfect attributes illumines his mind, the old order slowly but surely undergoes a change yielding place to new. In this state of progressive phenomenon one epoch is constantly closing and another is commencing in the life of man till at last the seeker after God is converted into a lover. Love burns all his being and he loses himself into the Beloved. He attains oneness with Him. I hope this brief note will serve as an eye-opener for those who often object to Islam as a faith being solely grounded in the lower instincts of hope and fear and wholly unaffected by the superior influence of love.

True Heroism.

No less than 13 hundred years ago a rare scene of dramatic character was enacted on the sandy waste of the Arabian Peninsula. Under the cool and refreshing shade of a spreading tree was lying a solitary sleeper, his sword hanging overhead from the branches of the tree. A member of a hostile tribe happens to descry the lonely sleeper. Overjoyed at the splendid opportunity of executing his murderous design the blood-thirsty ruffian steals to the spot and catches hold of the hanging sword. Just then the sleeper awakes from his repose and quite undaunted and fearless, he casts a bold and manly glance at the cowardly foe. Too confident of his chance, the foe puts the arrogent query, "Who can save you from my hand?" "My God!" is the reply. This supernatural courage and unusual pluck and rare grit struck such a terror into the heart of the would be assassin that he began to quiver in every limb. Down fell the sword from his dark hand. The hero clutched his sword and put to the trembling enemy the self-same question. "None" fell from the shivering lips of the quaking foe. Chivalry and magnanimity are fast friends. A brave heart is the most susceptable to compassion. "I let you off" was the noble decision of the hero. This rare example of superhuman manliness backed up by a heart saturated with complete trust in God produced such an impression upon the mind of the assailant that in a moment from the bitterest foe he was changed into a devoted follower.

Comments are needless. The immensely gallant behaviour of the sleeper is abundantly self-evident. Ordinarily sleeping men are startled out of their wits at the sight of a sudden danger. But the case before us is quite different. The hero is asleep regardless of all danger. All of a sudden he is awakened and finds himself face to face with an enemy ready to take his life. He is unarmed whereas the enemy is equipped with a deadly weapon. But true is the courage and real is the gallantry that remains unruffled even in the midst of the most critical of

circumstances. His highly courageous mean even in the total absence of arms overawes the armed aggressor who feels a nervous shock through fear in the awe-inspiring presence of the hero. Down goes the sword and the heart of the assailant is deeply touched. This is a true instance of a hero conquering unarmed. Such a rare specimen of self-prosession and self-confidence has its root in complete unflinching trust in God. Unless one is sure of the Divine help which can overcome all conditions however dangerous and hazardous they might be, it is impossible to face peril and danger so fearlessly. This sleeper was the Holy Prophet of Islam who never showed the white feather in the furtherance of the mission with which he was entrusted. He was ever prepared to meet any emergencies with a heart full of indomitable courage and invincible will.

—: o :—

The War and the Bible.

We have expressed the opinion in these pages that the present world-wide war is a proof positive of the failure of Christianity. The following quotation from a speech delivered by Mr. G. R. Parkin (Rhodes Trust) at the one hundred and eleventh Annual Meeting of the British and Foreign Bible Society and reported verbatim in the *Record* corroborates our view. The speaker said :—

" The shadow of the greatest crisis that the world has ever known is over us as a nation, and practically over every home and every heart in this land and in all the civilised lands of the world, and the thought of that war, wherever we meet, for speech, for conversation, for prayer, must be the feeling that is deepest in all our minds. In my judgment there is no place where that feeling should be so predominant, should be so absorbing to our minds, as it is in this meeting of the British and Foreign Bible Society to-day.

" We people who believe that the Bible gives us the highest guidance for personal and national life that has ever been given, we who believe in the saving power of its teaching for individuals and nations alike, are having our faith and our belief put to a very severe test to-day. After nearly four thousand years since the law that was to guide us was given on Mount Sinai, after nearly two thousand years of the preaching and teaching of the New Testament, what do we find ? We find all the Christian nations of the world engaged, in an unparalleled way, in a great struggle for mutual annihilation. If anything could shake our faith in the Bible, in its teaching, in its power to save, it would be the awful spectacle which the world presents to-day. It is not a fight between Christianity and the great heathen and pagan world beyond. It is a struggle between the professedly Christian nations, represented by the three great branches of the Church universal, the Church

Catholic. The Greek, the Roman Catholic, and the Protestant Church are the ones which are represented in the struggle to-day. More than that, it is not merely a struggle between Christianity and heathenism and paganism ; but the Christian nations of the world on both sides have called in the pagan and heathen nations to help them in the work of mutual annihilation. Did we ever stand face to face with such a trial of our faith and our belief as that ? In such a crisis as this is it not natural, is t not inevitable, that we should ask ourselves whether God's Word has lost its ancient power, whether the teaching which Christ gave us has the saving power, whether the Bible is or is not an adequate guide to men ?"

Cherished Hours.

When thy heart is sad and filled with grief,
When all light from thy Soul is taken lief,
Couldst thou but recall the memories bright
Of the past and fleeing hours. Ne'er night
Couldst be so dark, day so bleak and dark
To banish these past memories, lingering, so dear !
In this mystic union our hearts are lock'd—held
With these thoughts—yea, our steps are propell'd
By gladness. Pure love from sweet lips has glow'd,
Lips from whence no sorrow, unkindness has flow'd.
Ere now, thy first loving heart's sweet throb
Is felt—a tender thrill writhes thy soul's sob--
What this phantom, this silent joy, like unto a flower.
Lo! I hear Love's whisper—'Tis ours, the Cherished Hours.

ETHEL BLACK KEALING,
Indianapolis, Indiana,
U. S. A.

May 15, 1915.

The Night Star.

By Rasheeda.

O country of the Soul, where East and West
Are girt about with Allah's robe of rest,
  Where never hill or river shall divide
The lips and hearts that have His love confessed.

I have not journeyed long nor travelled far,
But in the Desert I can see His star,
  Which guides where there is neither East nor West
And, where it gleams, the Eyes of Allah are.

It may be I must walk with bleeding feet,
And falter often in the dust and heat,
  Scatter my tears across the lonely sands
Before I come where East and West shall meet.

But this I know: no way can be too long
While all the heart of one is filled with song
  And tear-filled eyes uplifted to the stars
Can find a reason there for being strong.

Knowledge is much—but Faith and Love are more
If I can only see one step before
  Each step leads nearer—I may find the Lamp
By the least ray that shines beneath the Door.

NOTICE.

The Review of Religions, a monthly magazine, published in the interests of Islam, undertakes to deal with all important religious questions and to offer a fair and impartial review of all the prominent religions of the world.

With the object of propagating correct views regarding Islam it is proposed to distribute a number of copies of the above magazine free of charge among the Muhammadan College students of Bengal on condition that the intending recipient should undertake to study the magazine himself and get at least four of his friends to read each issue of the same. As the number of copies available for distribution is very limited, intending recipients are requested to apply at once to the undersigned.

ABUL HASHAM KHAN CHOUDHRY,
Assistant Inspector of Schools,
Dacca Division

BARISAL,
The 13th August 1915.

THE TEACHINGS OF ISLAM

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man ; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come ; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any other book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "*Review of Religions*," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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بسم الله الرحمن الرحيم
نحمده و نصلی علی رسوله الکریم

A Present to Kings.

(*Being the translation* of Tuhfatul Muluk, a letter from the Khalifatul Maseeh II to His Highness the Nizam*).

In the name of God the Beneficent, the Merciful, We praise Him and invoke His blessings upon His Prophet.

YOUR HIGHNESS,

Peace be on you and the mercy of God and His favours.

Before entering upon the main subject of the present letter I consider it necessary to explain that by reason of my being bred and brought up amidst surroundings, which, through the Grace of God, have been permeated with Islamic manners and customs, I am by nature averse to those conventionalities of language which the passage of time has made current among the Mussalmans of India and Persia. So, if Your Highness should happen to miss in this letter such terms of address as are commonly used by people when writing to royal personages or to rulers of states, I should beg to be excused. Their absence is not due to any lack of respect but to Islamic simplicity. For, as a matter of fact, agreeably to the dictates of the Holy Quran, I honour with my heart and soul all those whom God has vested with honour and I consider such people as pervert whose minds are barren of respect for those to whom God has granted any kind of rank. Such conduct is not only an insult to the persons,

* Translated by M. Abul Hasham Khan Chaudhry, M.A., Assistant Inspector of Schools, Dacca Division, Bengal.

but an affront to the Power who raised them to their stations. In the Holy Quran God commands even such a puissant prophet as Moses and his brother Aaron—peace be on them—to approach the wicked king Pharaoh, but He admonishes them to speak to him not harshly or disrespectfully but in kind words. How then is it possible that I should fail to show respect to a ruler who has the honour of being among the servants of my master and beloved, the Holy Prophet—peace and blessings be upon him. If, therefore, I do abandon the current conventionalities, this is not due to any want of respect, but beacuse my Islamic training compels me to avoid such useless conventionalities. Otherwise I consider it incumbent upon me to show respect even to rulers of alien creeds.

I also consider it necessary to add here a few words by way of self-introduction. I belong to a respectable family of the Punjab and am known as Mirza Basheer-ud-Din Mahmood Ahmad. My father Mirza Gulam Ahmad, the Promised Messiah and Mahdi, was divinely appointed for the guidance of the world and was the leader of the Ahmadi community, some of the members of which have their homes in Your Highness's territories. At the present time, God has, out of His sheer grace, appointed me to be the leader of this community and to be their second *khalifa*. As the community is not quite like the masses at large, it happened that after the death of the Promised Messiah, the person who was, through God's grace, appointed to be his first *khalifa*, was my revered Master, Moulvi Nur-ud-Din Sahib, who was the foremost member of the community in goodness, learning and piety. After his death God has appointed this humble servant to the charge of the community, and I am not aware to which family God may choose to transfer this office after me.

After these words of self-introduction, I deem it necessary to state that the idea of the present epistle had its origin in a dream. And since it is among the duties of a believer to give effect to dreams, I thought it proper that the command of God to convey to Your Highness the message of truth, which I received in the world of dream, should be given effect to in the

world of reality. This epistle, which out of regard for Your Highness's exalted rank, and for the benefit of the public at large, has been printed before transmission to Your Highness, is not deemed a proper place to relate the dream. So much however may be said, that I saw that in an elaborate discourse, I was explaining to Your Highness all about this movement. And what I spoke to Your Highness in my dream, a portion of the same, such as I happened to recollect, together with some additions, I now beg to submit to Your Highness in the form of this epistle. May God make it productive of good results and may He make Your Highness the means of guidance for a host of other people. Amen, Great God, Amen!

Your Highness is well aware that the condition in which Islam finds itself in the world to-day is without a parallel in any previous age. And when we compare its present condition with that of its early days, the vast gulf of difference is sure to make us shudder. That was a time when the condition of Islam was the humblest possible. The Holy Prophet was all alone preaching to people the truth of the new faith. There was no *Moulvi* to assist him, nor an *alem* nor any *waiz*. There was no kingdom to uphold the faith, nor any army nor any soldier to defend the faith against the attack of foes. It was the blessed personality of His Holy Prophet alone that in spite of innumerable difficulties and dangers, in a place like Mecca (where the inhabitants had their single means of livelihood in service at the idol-temples and were held in esteem in the whole of Arabia for being the priests of the idols) was employed night and day in the uprooting of polytheism. A few well disposed and good-natured people had listened to his pure teachings and believed in his truth, but the mass of hard-hearted and evil-disposed people had set themselves upon effecting his ruin and were seeking all possible means to oppose and destroy his faith. At length his followers had to fly from their homes, and he himself had to remove to Medina. The new city proved for him a source of greater difficulties and his greatness and constancy had opportunities to display their full perfection. The infidels of Mecca

continued their old animosity ; in addition three new enemies, the Jews, the Christians and the Hypocrites now rose to oppose him.

To-day, the Mussalmans are to be found in every corner of the earth and Islam claims its followers among all ranks of people. And though much of the former glory and power have been lost, there are still left a few ruling states which yet profess the faith. But withal it is apparent that the hearts of Mussalmans at large are fast sinking at the thought of the future of Islam. There are thousands, nay millions of Muslims who, at the sight of the power of Europe and its daily rising tide, have already come to the conclusion that for Islam to continue in its career of Saviour of Natious, nay even to maintain its position is now a thing outside the range of possibility. Nay. many a foolish one has gone so far as to predict that within a hundred years Islam will be obliterated from the face of the earth. As a matter of fact, the way in which at the present time Islam is being assailed from all sides, and every religion is treating Islam as the one common object of its onslaught, is sufficient to shake the heart of every shallow observer. And this is why the educated section of the community, who are acquainted with the condition of the times, are in a state of utter despair, and consider it but a bootless toil to take any measure or to make any endeavour for the regeneration of Islam. Such is the condition of the generality of Musisms of the present age, when in spite of there being myriads of them, they have reached the state of such utter despair. In contrest to this we see the Holy Prophet (peace and blessings be on him) in his single person facing a whole world in opposition, at the same time full of the firmest confidence that his will be the victory against the whole world, that keys to the treasures of the Caesars and the Kesras shall come into his hands, that Islam will spread to the farthest corners of the earth, that no power on earth shall be able to stay its march, and that whoever will oppose it or thwart its progress shall be pulled up and cast away root and branch. The Quran too, in several of its verses, makes the same prophecy

for instanc لا غلبن انا و رسلی "Of sure victory will belong to Me and to My prophets, etc."

And actually it so happened. Within a short space of time Islam spread to the corners of the earth, and inspite of the united efforts of all nations and religions there was no difference in the progress of Islam, which brought all the rival religions under its victorious sway.

To what wonderful heights did they to whom the bare sod had served as their couch of rest and mother earth had served as their nightly bed, who went without food for seven meals at a stretch, attain by virtue of following the Holy Quran and of the association of the Holy Prophet. Some attained the rank of kings, others became the governors of provinces, while others became the commanders of victorious armies. Their progress does not appear to have been the result of any exercise of the human brain, rather to one who considers the thing with true insight it would plainly appear that the cause of the progress lay in heavenly succour and assistance, and not in earthly measures. The world wanted not to let Islam grow, but God wanted that it should grow.

مکروا و مکرا للہ و اللہ خیر الماکرین

"They took their measures and God took His measures and God is the best disposer of measures." Men sought a thousand means to put an end to the life of the Holy Prophet (peace and blessings on him) and to eradicate his faith which was showing such uncommon progress, but

و جعل کلمۃ الذین کفروا السفلی ٭ و کلمۃ اللہ ھی العلیا

"The words of the infidels proved vain and the Word of God remained supreme."

What could human envy and jealousy avail against the faith established by God? Islam was a rock which broke every thing on which it fell and shattered everything which fell upon it. The servants of Islam became the Masters of the Earth, the heroes of Islam became the beloved of the world, the victories of Islam made millions of men their friends and

devotees No body who attached himself to Islam tasted the fruit of disappointment, rather whoever touched its skirts met always with victory and success and was secure from loss and regret. Islam rehabilitated deserted homes and made the savage superior to the most civilised nations of the earth. It was an antidote of which whoever tasted was made immune from the diseases of scepticism, doubt and misgivings. It was a philosopher's stone, and whatever came into its contact was changed into gold, or rather became itself an alchemy a touch of which transmuted hearts hard like iron into pure gold. In short, there was no one who was any the worse for Islam. On the contrary it brought joy and success to all homes and there was not one who could say that he sacrificed some thing for Islam and remained so much the loser. Nations derived blessings from it and countries attained greatness through it.

Hundreds, nay thousands of religions there were which flourished before the advent of Islam. But with the appearance of this perfect religion the false creeds lost their charm and paled as do the stars on the rising of the sun or an old country taper besides a modern electric lamp. Neither such of the systems as by means of philosophy and science had sought to hold the world in their sway could prove a match for Islam, which overcame them by its simplicity, nor could those creeds prevail which by their fine allegories and exquisite parables had puzzled the human mind, nor those which flourished in the world under the protection of mighty empires. Neither did any better success attend those cults which had opened the door to every comfort and enjoyment and taught doctrines of epicureanism. Every kind of temptation and display and license and gloss proved unavailing in the conflict with the grand simplicity of the Islamic faith, and the latter remained the victor over the world. The victory was both physical and moral. On the one hand non-Islamic governments were supplanted by Islamic governments, and on the other millions of people abandoned their old creeds to take shelter under the faith of Islam. Whoever saw the Muslims had perforce to admit the truth of Islam.

Indeed so high was the respect that Islam commanded that even in the last days of its glory, Hindu chiefs did willingly give their daughters in marriage to Muslim rulers, although as a matter of fact, the orthodox Hindu creed far from approving of such union does not permit a Hindu even to touch a Mus salman. At the present time religion has not the same hold upon people as was the case during the Mogul rule, and the Hindu chiefs have now less of power than what they enjoyed in those days—because then they were all but independent and exercised powers far in excess of those enjoyed by the present day Rajas. Still there will now be found no Hindu Raja who professing his own faith will consent to give his daughter in marriage to a European. The fact that the Rajas willingly gave their daughters in marriage to the Mogul kings is therefore a clear evidence of the singular nature of the influence wielded by the Mussalmans and the unique attraction exercised by them. The life of Akbar is an illustration in point.

In contrast to this what is the condition of Islam to-day? Country after country is passing out of the hands of the Mussalmans. Nay, rather, they have already lost them all and one by one all the kingdoms have been snatched away from them. It is true, kingdoms and natious do, in the nature of things, come to an end and no one familiar with history finds any reason for surprise in their ruin. For just as the individual is subject to death, so also the life of kingdoms and nations can not help being affected by the passage of time. The nation, that to-day holds the rule, does tomorrow lead a life of dishonour and dependency. Thus, it is a sign of ignorance to grieve over the fall of any nation. But the case becomes peculiarly significant when we find a number of kingdoms belonging to different peoples and situated in different parts of the world, but all professing one common faith, following one another in ruin in such quick succession. It is possible that the different dependencies of one empire may descend the steps of decline at one and the same time, because it often happens that there is a similarity in the condition of the different parts of one empire. But when kingdoms situated so wide apart as Algeria, Morocco, Tripoly, Egypt, India, Persia, Afghanistan, Turkistan,

the Phillipines, the Soudan, Abyssinia, established at diverse times and flourishing under the auspices of different nations all come to an end almost simultaneously and the rule is everywhere transferred from Muslim to non-Muslim hands, the events prove that the fall has a special significance and is not the result of occurrences that happen every day. Nor can the cause be attributed to human machinations. For the latter can hardly be supposed to affect simultaneously such diverse countries and kingdoms belonging to different nations and following different principles of government. If, however, any body should contest that the fall was due to material causes alone and there was no secret force working behind it, then he would necessarily have to deny, what is now universally accepted, that there was something extraordinary in the rise of Islam or that there was something singular in the progress of its early days. In fact this is what is maintained by the enemies of Islam, that there was nothing of the nature of miraculous about its rise. It was, they say, only an ordinary progress, and they mention several causes which led to it. They argue that the real cause lay in the fact, that the Arabs, by their long life of freedom, had acquired the capacity to conquer the ruling nations of the time, who had reached a state of exhaustion by having long spent up their stock of mental and physical energies, that the prophecy of the conquest of the empires and treasures of the Caesars and the Kesras made by the Holy Prophet was the mere result of his observation of the growing power of the Arabs and of his perception of the signs of the approaching dissolution of the two empires. Else, they say, there was nothing out of the common in the prophecy. Even if Islam had not come into existence the two empires would have come to their ruin ; and if the Holy Prophet (peace be on him) had not formed the Arabs into a nation under the banner of a religion, still they were sure to make a rise under some other leader. There is, however, no Mussalman who would accept such a view of the case. It is a common belief and creed with them that there was something out of the common in the rise of Islam, and that the rise happened under conditions under which it was impossible for any other nation to

rise. They believe that it was the hand of God that raised Islam and that the Power which brought about its progress was no other than the Author of the Universe. It is this view that is also corroborated by the facts of history. How, otherwise, is it possible that a man, who was placed under such circumstances when even his own people surrounded him from all sides and his companions found it hard to go out to attend to their most urgent necessities, and, not to speak of strangers, even the hypocrites who were mortally afraid of the Mussalmans, began to taunt them about their claims, seeing that they had not even a place to attend to their necessities, should still loudly and confidently declare that the keys of the treasures of Caesars and the Kesras were given into his hands, and that their empires and their palaces should be ruled over by his followers and his servants.

Thus, as, on the one hand, it will be ignoring the facts of history to attribute the rise of Islam to ordinary causes and circumstances, so on the other hand it will be unfair to ascribe its downfall to the usual causes of decay. That a number of different kingdoms ruled by different nations but all professing one common creed should meet with ruin within such a brief space of time is certainly very significant and to anyone possessing insight clearly points to the fact that there must be some special reason underlying the phenomenon. And what can the reason be save that, as Islam had achieved its miraculous success through the help and assistance of God, so have the Mussalmans met with this unparalleled downfall by incurring the displeasure of God. انا لله و انا اليه راجعون "Verily we live for God and to Him shall we return." When, next, we turn to the traditions of the Holy Prophet (peace be on him) we there meet with a special reference to these times, and there also we find mentioned the same one cause of all this ruin and that is that the Mussalmans will incur the displeasure of their God.

Another fact which is worthy of note is that there has been no change in the personal bravery and heroism of the

Mussalmans. If we leave aside the exceptional times of the companions of the Prophet (peace be on him) then, it will be found that the Muslim soldiers of the present day have not shown fewer instances of self-sacrifice than the Muslim heroes of olden times. If the Muslim kingdoms of the present day have to suffer defeat at the hands of other rulers, the reason for it is not the want of courage in the Muslim soldier. On the contrary, it has generally been seen that the Muslim soldiers have endured greater dangers than their adversaries and still have remained unshaken. But nevertheless circumstances have arisen which inspite of their displaying the noblest feats o heroism have ultimately led to the defeat of the Muslims, and instead of winning the territories of their enemies, the Muslims have had to give up some of their own lands. If one will carefully study the wars of the Islamic countries during the last century, one will find that secret causes more than open ones have contributed towards their defeat. In many a battle it has happened that success and victory have everywhere attended the Muslim ranks, but towards the end something has occurred which has left the field eventually in possession of the enemy. Such occurrences oblige one clearly to admit that underlying all these losses, there must be operating, in addition to the material, some other secret causes, and this is nothing but what I have mentioned above, viz., that the Mussalmans have abandoned their God. At the present time there is, on the one hand, hardly any Islamic kingdom left which properly deserves to be called a sovereignty and, on the other hand, even those that remain are a source of affliction to the Mulims rather than of happiness. As a rule, governing power is a source of happiness to a people and the co-religionists of the ruler consider the government as a support of their faith, but the Islamic governments instead of proving a source of happiness to the Muslims have become a source of pain, and are so constantly in the grip of misfortunes as to make the whole Muslim world feel as if they lay on a bed of burning coal. Thus are these kingdoms, far from bringing any joy to the Muslims, become a source of constant grief and pain to them.

In short, the natural condition of the Mussalmans is so

weak that a materialist is forced to exclaim that the end of Islam is now at hand, and that within a few days there will be, for Islam, not a place to hide its head. The sight of such a predicament is sure to pain every sympathetic heart, and I know not if there is any Muslim who can view the plight without experiencing a pang. But worse than this, there is some thing more which goes, as it were, to completely break one's spine.

The loss of material power is certainly a dire calamity, because worldly possessions, to a degree, lend power to a religion. But even if they be absent and man be granted a life of peace, then the peace may also prove a great help and boon to his progress. Accordingly we see that there have been sent by God many prophets who never exercised any ruling power thoughout their lives and passed their days under the rule of some foreign power, *e. g.*, Zechariah, John, and Jesus (peace be on them). If governing power had been the sole instrument of success of a religion, then these prophets would certainly have received it at some period or other of their lives. The fact that these prophets remained throughout their lives strangers to power proves that besides governing power, God has other instruments, which serve as means of the progress and success of a religion. The material weakness of the Mussalmans could not have been such a source of pain to them as is their weakness in matters of religion. At the present time the Mussalmans, at least in the countries under British rule, enjoy every freedom and suffer from no inconvenience in the observance of the practices of their religion. The call to prayer is claimed loudly in every mosque and the *Namaz* is performed five times a day. People keep the fasts, perform the *Haj*, pay the *Zakat* and the government never interfere in matters of faith. They have granted full religious liberty. Leaving aside other countries, the condition of India is no secret to us. It is not yet very long, that the Mussalmans were suffering serious hardships under the rule of the Sikhs and Maharattas, and the performance of religious duties was put under a ban. *Gurdawaras* and

temples are still existing which formerly were mosques. In my own village of Qadian there is a *Gurdawara* which was formerly the mosque attached to our house. But when the Sikhs raided the place by night and compelled my great grandfather to fly from the town, it was then, during the period of their rule, that the mosque was converted into a *Gurdawara*. Even now the traces of the *Mehrab* can be seen and the *Sakawas* are still standing. Thus we can well realise to what extremes a tyrannical government may go, and this is why we feel besides ourselves when we see the benefits conferred by the British Government, and find ourselves unequal to express our sense of gratitude for the freedom it allows in matters of religion. May God grant this beneficent government ever brilliant success. Black must he be of heart who does not recognise the benefits of this government and entertains a feeling of hostility towards it, in spite of the amount of freedom it allows. But on the other hand it is the goodness of the government again that causes us to feel the most acute pang when we see that the Mussalmans have derived no advantage from its just rule and have not properly appreciated the religious freedom granted by it. What was proper was that the Mussalmans should have taken advantage of these times of peace and made progress in religious matters. But as a matter of fact they are daily sinking the other way, and in proof of this the prisons of the country furnish sufficient evidence. How heartbreaking is the scene that meets a Mussalman as he takes a round through the jails when he finds all of them full of his co-religionists ! Their morals, instead of being superior, are much inferior to those of the other communities and their number in the jail is largely in excess of their proportion in the general population. Nor are their offences of a light nature. They are undergoing punishment for the foulest and worst of crimes. Theft, dacoity, rape, adultery, murder, rebellion, criminal breach of trust, cheating, thuggee, forgery, etc., what offence is there of which the Mussalmans do not stand guilty? But these are only such offences of which the state can take cognisance. Besides them, there are many others the mere mention of which would make one stagger, but they are

being committed by the Mussalmans. There have been instances when even the forbidden degree of relationship has been violated. Their indifference to religion knows no bounds. The rich among them are engrossed in luxury and worldliness. The *Sufis* are taken up with songs and *kawalis*. The *Ulemas* are engaged in giving false *Fatwas* and in delivering edifying sermons which they never practise. The younger section of the community, who have imbibed the light of western learning, have gone to the length of denying the existence of God, and in their own circles designate a belief in the Deity as a doctrine lacking in evidence. They consider religion to be a mere fancy and *Shariat* (religious law) a bondage. The masses take their colour from those with whom they have most to deal. Lewd women who think it a pride to trade in their charms are found among the Mussalmans to an extent unknown in other communities.

In short the condition is such as can not fail to overcome with grief any sympathetic heart. Only the name of Islam has been left; with regard to actions hardly anything has been left of Islam.

(*To be continued.*)

Back to the Quran.

To a young man who is just on the threshold of the world life is full of golden possibilities. A beautiful vista of delightful events and experiences unfolds itself to his mind's eye. He is athirst to drink deep from that world of experience which appears to him from a distance as an unending holiday full of luscious sweetness and joy. The beautiful maxims and theories of life which he stored up in his memory in his school life or college days, he now expects to find translated into action in the work-a-day world. How soon, alas, is he destined to be disillusioned and disenchanted. How far removed is the world of realities to the enchanted land which he pictured to himself in the first efflorescence of youth. Yes, this world is a place of hard realities. Soon, too soon, the young man discovers that it is not a smooth way carpetted with roses and lilies, but a steep wearisome Alpine ascent requiring push and go, nerve and energy. On both sides are gaping ravines and pitfalls. A false step, an unwary move, and down goes the unfortunate wayfarer into the fathomless deep. If he has a steady nerve and iron sinews, his efforts do not go unrewarded. There on the crest of the hill is a garden, beneath which rivers flow, where there are roses and flowers that never grow pale or lose their bloom. This is the reward of a virtuous life. The ravines and pitfalls are emblems of a life of sin and misdirected energies. Such is life in a nutshell.

Now to such young men I would offer a few words of advice. You will very soon be entering into the world which I have just pictured to you. No doubt all of you want to be happy. Happiness is the most important item in your life's programme. It is the standard round which all your life's battles will be fought. But what are the objects which when attained will make you happy? Is it wealth? Are you sure that the possession of wealth will make you happy? Now look at Europe and tell me if she is happy. She has in her capacious pockets all the wealth of Croesus. The whole East with her fabulous wealth and riches ministers to her comfort and luxury.

Yet she is unhappy. Does happiness lie in intellectual eminence ? Look at Germany. Germany, the home of letters, arts and sciences, the nursery of great men and great women, is now the very picture of a Fury with eyes glowing like red-hot balls, her locks erect like hissing snakes, having her two favourites., Krupp and Zep., on either side, is now stalking in the land breathing asphyxiating gas and carrying destruction everywhere. Now, my friends, tell me if still you think that mere possession of wealth and intellect will make you happy. If you are puzzled for a reply, I will help you. I will carry you up the stream of time and take you to a land which they call Arabia. Here were men who lived in hovels and governed empires. Yes, they made and unmade emperors and kings, at whose nod ten thousand swords leaped from their scabbards. Yet they put on coarse garments and ate the simplest fare. In arts and siences too these rude and unkempt people of the desert left such landmarks and records as make us moderns wonder. Europe with her vaunted civilisation still bows her head in mute admiration. These men were really happy. I will now give you a brief history of the galaxy of men who sprang from the pagan and barbarous Arab of the time of our dear Prophet Muhammad (peace and blessings of God be upon him). The great prophet was the philosopher's stone, at whose touch, as it were, mere earth turned into gold. What is the secret of their success. What is the factor or factors that made for their happiness ? A pure and holy life dedicated to God and the service of humanity. They relied on God and God alone. They lived and died for God alone. They spread God's glory on the earth by helping God's creatures and living a life of self-denial and rectitude. They were true servants of God. So God placed the keys of Heaven and Earth in their hands. There were rich among them, some immensely rich, but they spent their riches in the way of God in beneficent work, helping their poorer brethren who were in need. The Caliphs lived on a poor pittance received from the public treasury, although they were masters of a considerable portion of the globe. The great men and women who adorn the pages of Arab history were, first and foremost, good men and good

women, obedient to God and benevolent to His creatures. The Holy Quran was their guide and Muhammad (peace and blessings of God be upon him) was their model. This is the secret of the wonderful meteoric rise of the Arabs, the like of which the world has nought to show in past ages or present. In the phenomenal rapidity with which they spread their arts and civilisation from continent to continent, they seem to have defied the laws of progress and evolution. God is the maker of laws and because they were obedient and submissive to God's behests, He made even the laws of nature change their wonted course for His favourite servants.

More phenomenal has been the fall of the inheritors of the the glory and civilisation of the Arabs. As in its rise, so in its fall, Nature seems to have acted in a whimsical manner with this child of hers. The Moslem peoples of all lands and climes lost their independence and past glory with a rapidity to which there is no parallel in history. Their body-politic is now like the huge carcase of a leviathan on which all manner of hungry beasts and birds of prey are making their sumptuous repast. Truly hath the poet sung "Mussalmans are in the grave and Islam is in the Book."

If we take a bird's eye view of all Moslem lands "from China to Peru," we shall find similar conditions prevailing everywhere. The causes may differ according to local and other circumstances peculiar to each soil, but the ultimate effect is strangely common to all. And the most outstanding fact that very forcibly strikes the observer is the general decay of the faith in all Muslim lands. The rise and fall of the Muslim civilisation offers a unique subject for study to the students of history. In the history of no other nation do we find the play of spiritual forces so manifestly active as in the rise of the Arabs. God's angels seem to have fought for them and helped them in every undertaking so long as they were regardless of self and lived for others, enjoying only the glorious sunshine of beatific presence. Their achievements in all spheres of human activity were so vast and varied and were

accomplished in such a short space of time that all unbiassed histories have acknowledged their failure to account for them in terms of the accepted law of progress that governs the growth of other nations. As time went on, the Mussalmans lost their richest and proudest inheritance, viz., that red-hot ardour and sincerity of faith which was the dynamic force behind all their rise and progress. Once that force was withdrawn, the retrogression was astonishingly rapid. To-day the name of Mussalmans stands for ignorance, fanaticism, superstition and opposition to all progressive thoughts and ideas. No unprejudiced observers can deny that there is a good deal of truth in the rather sweeping denunciation. The enemies of Islam have sought to attribute this to the teachings of their religion. A tree is judged by its fruits. Islam has inherent defects in its teachings which is responsible for the present condition of its followers. Our friends, the Missionaries of Christianity, take their stand on such lines of argument when fighting with Islam. But they conveniently forget that even such teachings were the seeds out of which grew a civilisation whose splendour is an unending theme for poets and historians. The fact is that from many causes which we have not the space to deal with here, the pure teachings of the Quran were gradually lost sight of by the people and formulas and rituals took their place and became all important to them. People began to commit to memory the elaborate formulas and catechisms of schoolmen and commentators rather than acquaint themselves with and follow the simple teachings of the Quran. The Quran was buried under a heap of diversified views represented by innumerable sects and subsects and in process of time, these views became so stereotyped that their authority came to be as binding as, if not more binding, than that of the Quran. To-day one will find Mussalmans holding views regarding their faith diametrically opposed to the teachings of the Quran or doing acts in the performance of their religious observances for which there is no precedent in the life of the Prophet. No room is left for the exercise of our thinking faculties in religious matters; reason is a taboo. No attempt is made to understand or teach the Quran rationally. The interpretations put on it

centuries ago according to the intellectual level of the age are regarded as final. Anyone daring to put in a more rational interpretation is denounced as a heretic. Religion has thus degenerated into a series of ceremonious observances from which the spirit is gone. No wonder that Islam has become a symbol of superstition and retrogression. The Quran has been substituted by lifeless and senseless observances and customs. Even portions of the Quran that were too broad and catholic in their meaning to be properly appreciated by the narrow intellectual and moral outlook of the age were declared as abrogated or were so interpreted as to fit in with their fantastic notions and narrow prejudices.

Is there no hope? Will the dark heavy pall of cloud hanging on the horizon never lift up? Will the long night of spiritual darkness never have its silvery dawn? My young friends, you have been brought up in an atmosphere free from pride and prejudice. Simplicity, candour, courage of conviction, an eager desire to learn the why and wherefore of a thing and an aversion to accept things merely because they are sanctified by custom and long usage are some of the traits that mark your conduct of life at present. Your ideas soar high uninfluenced by mundane considerations; your thoughts are not guided by expedience or worldly wisdom. Would you too wear the millstone of custom round your collars and meekly follow the old groove like a flock of sheep? What ambition can be grander and more inspiring than to remove from the fair face of Islam the dust and dirt that have accumulated through centuries of neglect. Its white purity has been painted in all colours of the rainbow by successive ages of ignorance and superstition. If you want happiness, this and nothing else will make you happy. Allah will pour down His choicest blessing on you in this world and in the next.

My young friends, will you not feel proud to be counted among the gallant band of workers who are engaged in restoring Islam to its pristine glory? If so, I will tell you of a great man who was commissioned by Allah to lift Islam from the depth of degradation in which it was weltering and place it

again on the dizzy height to be seen from the four corners of the globe and beckon the erring humanity to hope and happiness and peace. Tens of thousands of men who were earnest seekers after truth flocked round his standard. He proclaimed in a clarion voice that only the Quran ought to be our guide and Muhammad (peace and blessings of God be upon him) our model. He was an humble servant of the Prophet and lived over again that noble and godly and withal humble life lived by the great Master. For nearly 30 years he preached and practised the true precepts of Islam and after having fulfilled his mission passed away in 1908. He had the satisfaction of leaving his work to be continued by more than 6 hundered thousand earnest and sincere followers of Islam who are sacrificing and ever ready to sacrifice their all for its glorification. Already the movement has secured adherents in all parts of India, in Afghanistan, in Arabia, in Africa and Egypt, in the British Islands, in Europe and in America. The name of the illustrious founder of the movement is Hazrat Mirza Ghulam Ahmad of Quadian and its war-cry is "Back to the Quran." I propose to give a brief sketch of his life and teachings in a future issue.

MADARIPUR: HOSAM-UD-DIN HAIDUR.
25th August 1915.

The Place of Poetry in Religious Literature, II.

In our previous article we discussed the art of poetry in its general sense. Coming to the case of Ahmad, the Promised Messiah, we had better ascertain what view he takes of poetry for his purpose.

کچھ شعر و شاعری سے اپنا نہیں تعلق
اس ڈھب سے کوئی سمجھے بس مدعا یہی ہے

"I have nothing to do with poetry and verse,
I resort to it only as a means of driving the truth home to (poetic) minds."

This verse in its serene simplicity sets forth the point of view of the author who does not, like an imaginative sentimentalist, like to revel in the high-soaring flights of fancy. He has a truth to convey to the world. His audience consist of every variety of human beings. Those who have a taste for poetry have as well a right to listen to him as any other. As a reformer, his word must find expression not for any one class of hearers but for the whole wide world. Consequently his word must be aired in all different modes of expression so as to suit different tastes and tendencies. Poetry is a mode of ventilating one's feelings. As a reformer, he deemed it necessary to have resort to this mode of expression also ,so that the class of poets may not go unaddressel. Thus, it is as an appealing channel of expression that poetry claims a *locus standi* in the writings of our hero. The very first thing that meets the discerning eye of the researcher in Ahmad's poetry is an ascending order observable in his Urdu, Persian and Arabic verses. Although the same set purpose runs through every nook and corner of his verse, yet confining the outlook to linguistic beauties, we cannot fail to see that Ahmad's Arabic poetry reaches the height of literary excellence. It is in the Arabic verse that Ahmad feels quite in his elements. He claims

uniqueness and challenges the literary world to cross swords with him on this ground. His challenge was loud and clear throughout, but none dared enter the lists against him. So, many envied the high repute he won in this domain and strained every nerve to find fault with him with no better intention than to dethrone the unequalled master-pieces of Arabic scholarship from the literary eminence they had won. But the edifice raised on the tottering foundation of incompetency and lack of learning soon came tumbling down with a crash and presented an awful scene of intellectual shipwreck. As his Arabic verse enjoys the peculiar prerogative of matchlessness and stands unrivalled by all human competitors, we wish to review it in a separate article. This paper may with advantage be devoted to his Urdu and Persian verse where Ahmad does not make any claim to exceptional literary excellence.

In verse as well as in prose, Ahmad quite consistently brings home to the world his claim to the grand office of the World-Redeemer. To begin with, he establishes the need for a world-wide reformer :—

آسمان بارد نشان الوقت می گوید زمین
این دو شاهد از پئی تصدیق من استادہ اند

"Heaven pours down showers of signs and the earth loudly cries, 'Now or never.'
These two stand to bear testimony to my truth."

In this one pregnant verse he has vindicated his position as a regenerator. The world is full of rank irreligion, and utter indifference to matters spiritual is the order of the day :—

هر طرف کفر است جوشان همچو افواج یزید
دین حق بیمار و بی کس همچو زین العابدین

"Disbelief is surging and swelling all round like the forces of Yazid and the true faith of God is helpless and forlorn like Zainul Abidin."

How apt is the illustration and how true the analogy.

Zainul Abidin, the only remnant of the family of the Prophet, was friendless and alone ; all his kith and kin fell fighting bravely. He was surrounded on all sides by the infuriated hosts of the usurper Yazid, the enemy of the sacred house. Single-handed and unbefriended was Zainul Abidin, the relic of the family, and the overwhelming odds, like so many hungry hell-hounds let loose upon their prey, were closing in with all fury and blood-thirstiness. Such was the case of the true religion of God when Ahmad appeared. The Muslims, the guardians of the Holy faith of Islam, had as a nation fallen away from it and were plunged over head and ears in worldly pursuits. Thus undefended it fell a ready victm to the onslaughts of the angry foes who were constantly hurling daggers at it. Ahmad saw this state of affairs and burst into an elegy, giving a graphic description of the deplorable state of things and invoking the help of God.

Having proved the necessity for a divine dispensation for the restoration of the true faith to its pristine purity, he set to work to winnow out the pure grain from a huge mass of chaff which had accumulated round it and threatened to choke it up. His mission embraced a vast variety of activities. The world-wide character of his activities was the first thing which struck the observer. Winning people over to the side of God by inviting attention to his own personality was a close second. To manifest the glory of the Holy founder of Islam and the unique character of the Holy Quran was another item of his business. The eradication of the gross errors, especially the greatest of all errors, the deification of Jesus Christ, formed the crux of his operations. To crown all, another yet more important piece of work may be added to these, *i.e.*, he was meant to illumine the path leading to God and lead men straight to Him :—

بیا مدم کہ رہ صدق را دِ رخشانم
بدستان برم آنرا کہ پارسا باشد
بیا مدم کہ دِ علم و رشد بکشائم
بخاک نیز نمائم کہ دِ رسما باشد

"I came to illumine the path of truth, and lead him who has a true heart to my Beloved:

"I came to open the gate of light and guidance and to manifest on earth One who is on High."

In these couplets he clearly sets forth many sided activities of his mission At the very start he claims a universal character of his mission when he says:—

چو غنچه بود جہانے خموش و سر بسته
من آمدم بقدومیکه از صبا با شد

"The world was closed like a bud;

"I came with all the vivifying effects of the breeze."

The whole world is his field of work, and then he announces the glad tidings for the lovers of truth that his appearance is a harbinger of happier days. The triumph of falsehood must now come to a disastrous end and the final victory of truth must be noised abroad by the supernatural agency of heavenly signs. He says:—

وقت عیش است و موسم شادی
تو چه در سوگ و ماتم افتادی

"It is the time to be merry and the season to be joyful,

Why art thou still a prey to mourning and lamentations."

Again he sings in the same gladsome strains:—

ترا چه شد که بماتم نشستهٔ نالان
که موسم ایست که هر موغ درنوا با شد

"What ails thee that thou art still shedding mournful tears,

"There reigns a season when every fowl should be singing."

Thus he holds out a promise for the ultimate domination of truth and the utter annihilation of falsehood. He makes himself still clearer and states the object of his advent in yet more definite aad inviting accents in the following lines:—

چون بیاید بهار باز آید
موسم لاله زار باز آید
وقت دیدار یار باز آید
بیدلان را قرار باز آید
ما هروئی نگار باز آید
خور به نصف النهار باز آید
باز خنده د به ناز لاله و گل
باز خیزد ز بلبلان غلغل
دست غیبش به پرورد زکرم
صبح صد قش کند ظهور اتم
نور الهام همچو باد صبا
می برارد ز غیب خوشبوها

"When he (a prophet) makes his appearance, the spring tide returns and season of bloom and blossom sets in.

"A time for the enjoyment of the sight of the Beloved commences again and the uneasy hearts of the lovers are again set at rest.

"The charming face of the Beloved again manifests itself and the meridian sun once more shines overhead.

"Again the lily and the rose appear in full bloom, and again the nightingales burst into singing.

"His hidden hand guards him from behind and the sun of truth shines in full effulgence.

"The light of revelation like the morning breeze brings sweet scent from the hidden knowledge of God."

After portraying in general outline the signs that herald the appearance of a Messenger of God, Ahmad introduces himself to the listening souls of the earth in words full of superlative love and deep-rooted symphathy —

وعدهٔ کیج به طالبان ندهم
کان بهم گرازو نشان ندهم

من خود از بهر این نشان زادم
دیگر از هر غمی دل آزادم
این سعادت چو بود قسمت ما
رفته رفته رسیده نوبت ما
نعره ها می زنم بر آب زلال
همچو مادر دوان پئی اطفال
تا مگر تشنگان بادیه ها
گردم آیند زین فغان و صلا
لیک شرط است عجز و صدق و صفا
آمدن با نیاز و خوف خدا

"I don't hold out a false promise to the seekers after truth, I am nothing short of a liar if I fail to show a sign from Him.

"I myself was born for this very sign (of God) and my mind is free from every other care.

"When I was destined for this piece of good fortune, after all I came to enjoy my turn for it.

"I am crying aloud at a spring of pure limpid water and am like a mother running after the children, so that the thirsty rangers of the waterless desert may muster round me on hearing my calls and cries.

"But humility of mind, sincerity of purpose and purity of heart are the necessary requisites and the fear of God and the meekness of disposition are indispensable conditions for those who come."

These quotations bear ample testimony to the fact that Ahmad's heart was overflowing with a sense of gratitude to God and his unbounded desire to do good to his fellow men. His conviction that man must live a life of service to God and his fellow-beings can be easily read in these things. He looks forward with hope and confidence to the time when the pious and righteous people will come to see things in their true perspective and the force of truth will prevail. The love of God is

the sole motive of action with him and his heart is saturated with it. He expatiates on the attribute of the one true God of the universe in terms at once forcible and convincing :—

در غیبی و قدرت هویدا ۰ پنهانی و کار تو نمودار
دوری و قریب تر ز جان هم ۰ نوری و نهان تر از شب تار
آن کیست که منتهای تو یافت ۰ و ان کو که شود محیط اسرار
کردی دو جهان عیان ز قدرت ۰ بی مادہ و بی نیاز انصار
این طرفه که هیچ کم نه گردد ۰ با آنکه عطائی تست بسیار

"Thou art hidden but Thy power is manifest, Thou art invisible, but Thy working is open.

"Though far away, Thou art nearer than life itself; Though light, Thou art more covered than night itself.

"There is none who has attained to perfect knowledge about Thee and there is none again who has comprehended all Thy secrets.

"Thou hast created both the worlds out of nothingness quite independently of any material help.

"It is a wonder that Thy bounties do not run short although Thou givest away so super-abundantly."

The Holy Prophet's Regard for Women.

Anas bin Malik says, the Holy Prophet, may peace and blessings of God be upon him, in one of his journeys, came to some women sitting in a litter on a camel and asked the camel-driver to drive the camel gently lest the ladies in the litter be put to inconvenience.

A Question and its Answer.

A man from the desert came to the Holy Prophet, and said :—

"O Prophhet of God, when is the Judgment to take place ?"

"What preparation have you made for it ?" asked the Holy Prophet.

"None" replied the man of the desert, "save that I love God and His apostle."

"Then you are with those whom you love" replied the Holy Prophet.

"Will the same be true of us ?" asked the Companions.

"Yes" was the reply.

On hearing this, the joy of the Companions knew no bounds.

This incident shows that the Holy Prophet did not like questions about such matters in religion as hah no bearing on our conduct in life. When is the judgment to take place is not a problem, the solution of which will exercise any wholesome influence on our spiritual life.

So he discouraged questions of this sort and directed his followers to aim at the purification of their lives. Their business was to prepare themselves against the judgment day by doing righteous deeds and avoiding evil, let the day come when it may, and they were required to mind their business and were prohibited from indulging in useless discussions. Our concern should be not to try to fix a date for the Great Judgment, but to see whether we have done what we are required to do before the Judgment Day comes.

The incident further shows that the Holy Companions of the Holy Prophet (may peace and the blessings of God be upon

him) had unbounded love for the Holy Prophet. When they were told that in the life to come every body would be with him whom he loved, their joy knew no bounds. The reason of their being so overjoyed is not far to seek. They loved the Holy Prophet with all their heart, and when they heard that in the next life every body would be with him whom he loved, they became sure that they would be with the Holy Prophet, there being none else whom they loved so heartily as they did the Holy Prophet. Of their love for the Holy Prophet they had not the slightest doubt, and therefore they were now sure of their being with him in the life to come. It may also be added that it was more the thought of their enjoying the company of the Holy Prophet even in the next life than that of being in heaven that pleased them. They loved his company in this life, and they were besides themselves with joy when they learnt that in the next life too they would have the privilege of his company.

Too much devotion to verse-making.

It is better, said the Holy Prophet, for a person to fill his belly with pus than to fill it with verse, *i.e.*, to devote his whole time to verse-making.

The Holy Prophet's kindness.

The Holy Prophet, may peace and the bleseings of God be upon him, said :—

اللهم من أذيته فاجعله له زكاة ورحمة

"O God, if there is one whom I have hurt in any way then make it for him a means of purification and mercy." (Bukharre).

He is also reported to have prayed as follows:—

"If there is a believer, whom I have ever rebuked, let it be for him a means of nearness to Thee, O Lord, on the day of judgment."

Mark, how noble and gentle the Holy Prophet (may peace and the blessings of God be upon him) was. Nothing could be more painful to him than to injure any body's feelings. So he prayed to God, that if he had ever happened to hurt any man unconsciously, He might turn it into mercy for him and make it a means of sanctification for him. What a recompense for any little trouble he feared he might have unknowingly caused to somebody ! With such a reward, one would have liked to be hurt by him a thousand times. Hurting any body was so distressing to his mind that the very idea that he might have injured some person unknowingly caused him to burst into a prayer for the person so injured, and ask God to show mercy to such a man and sanctify him through His grace as an equivalent for the harm done. Could there be a more generous mind than that of the Holy Prophet ? Can one conceive of a better compensation for the hurt done to any person unwittingly than that God may cover him with His mercy and purify him of his sins. A person so rewarded must feel grateful to the man who did him any injury.

Consider also the other prayer of the Holy Prophet which I have quoted above. He said : "If there is any believer whom I have ever rebuked, let it be the means of bringing him near

to Thee, O Lord, on the Day of Judgment." Can any body wish for more than attaining nearness to God? Yet that was the reward which the Holy Prophet prayed to God to give to a believer whom he had ever happened to rebuke, even though the rebuke might have been well deserved. Only an exceptionally noble nature could feel prompted to offer such a prayer. Let the reader ponder over these prayers for they give us a peep into the inner nature of the Holy Prophet of Islam. We are proud to have such a prophet. Can the followers of other religions point to any personality as generous, as noble, as gentle, and as kind as was the Holy Prophet of Arabia, may peace and the blessings of God be upon him?

The Holy Prophet and War.

The Holy Prophet gave the following injunction to his followers :—

لا تتمنوا لقاء العدو و سلوا الله العافية

"Seek not the meeting of the enemy, and ask welfare from the Lord." This commandment of the Holy Prophet furnishes us with a clue to the nature of the wars undertaken by the Holy Prophet and his followers. The Holy Prophet enjoined his followers never to desire the meeting of the foe. Far from being the first to attack the enemy they were not even to wish for an encounter with him. In other words, they were only to fight when they were compelled to do so. Unless attacked by the enemy and thus forced to face the foe, they were required to sit quietly at home and be constantly praying to God for their welfare. Such were the directions which the Holy Prophet gave to his followers, and such teachings clearly show that the Holy Prophet and his followers were peace-loving people and they always sought to give wide berth to the enemy, as long as they could afford to do so, consistently with their safety. But when the enemy attacked them, they were not required to turn the other cheek. The doctrine of unqualified non-resistance finds no place in the teachings of the Muslim faith.

Ahmadiyya Mission News.

ENGLAND.

We are glad to announce that another missionary of the Ahmadiyya Movement, viz., Qazi Abdullah, B.A., B.T., has left for England, to assist Chaudhri Fateh Muhammad Sayal, M.A in his work. The Qazi left Qadian on September 6th, and was to sail from Colombo on the 15th September. Like Chaudhri Fateh Muhammad Sayal, he is an old student of Talim-ul-Islam High School, Qadian, has had the privilege of enjoying the Promised Messiah's company for many years, graduated from the M. A. O. College, Aligarh, and was, before his departure for England, working as a teacher in the local High School. We thank God for His enabling us to send our second Missionary to England to convey to the British race the message of the Promised Messiah, and we pray Him to help our missionaries in their sacred task, to grant them strength and power to work, to enable them to set before the people of the United Kingdom examples of true Muslims and to crown their efforts with success. We will give in our next issue a translation of the directions which our holy leader gave to the Qazi at the time of his departure.

Mr. Sayal informs us that at the invitation of the International Society and the Higher Thought Circle, London, he delivered three lectures on the style of the Holy Quran on 5th, 16th, and 23rd July, 1915. The lectures were a great success and the audience were convinced of the ignorance of the English critics and the weakness of the translations.

Mr. Sayal has published a small pamphlet entitled, "From Faith to Certainty" for free distribution. It is a reprint of one of his articles in the *Review of Religions* and may be obtained on application to the author, 39, Upper Bedford Place, Russel Square, London, W. C.

Mr. Sayal, in one of his recent letters, says :—

"Thank God, I am in good health, and work is going on satisfactorily."

FRANCE.

A large number of Ahmadees are with the Indian Expeditionary Force in France and Belgium, and we are glad to learn that besides discharging their duties like loyal servants of the British Government, they are also availing themselves of this opportunity by doing all that lies in their power to further the cause of the Ahmadiyya Movement. They have already been able to get Ahmad's famous work, the *Teachings of Islam*, translated into French by a French lady and now the said translation is in the Press. They have also got the pamphlet "Prophecies that all men should know" translated into French and distributed in large numbers in France. They are spending time, labour, and money for this noble work.

The following extracts from their letters which are addressed to our holy leader will not fail to interest the reader.

Brother Haq Nawaz writes :—

"In obedience to the Quranic injunction, 'Obey Allah, obey the Apostle, and those that are in authority over you,' we are ready to sacrifice our very lives for the cause of the Government. We hold dear your instructions as well as those of the Promised Messiah, and these further strengthen us in our loyalty to our King-Emperor. May Allah aid our Government, and grant her victory. Amen!"

Brother Abdur Rahim gives the following account of his interview with a Prince of Persia in France :—

"Prophecies of the Promised Messiah have been published in French. I prayed to God to direct me to the best way of distributing the pamphlets. I went to a French paper's office. There I was given the address of one of the members of the editorial staff, Ghulam Riza Mirza by name, whom I was asked to see next day between 9 and 10 A. M. I saw the gentleman at the appointed time and had a long conversation with him in Persian. I had with me a copy of the *Teachings of Islam*, and also a copy of the pamphlet in

French. He began to read the French pamphlet, and when he came to the prophecy of Ahmad which pertains to the present unrest in Persia and which runs thus :—"A quaking has taken place in the palace of the Shah," he said to me, "I am a Persian Prince and am well aware of the way in which this prophecy was fulfilled. When the Shah left Persia, I had also to quit the country, and owing to the vicissitudes of time, am now living in France. I was a boy when I left my native country and am now a young man, and I have passed all these years in Europe." The paper which is published daily and has a very large circulation, is conducted by an association. Prince Ali Riza Mirza promised to do his best to have the prophecies published in the paper after consulting with his friends. He also expressed a desire to see a copy of the French translation of the Teachings of Islsm."

MAURITIUS.

It is now about two months since our Missionary, Maulawi Hafiz Ghulam Muhammad, B.A., landed in Mauritius. Mr. Noorooya, the Secretary of the Ahmadiyya Association, sends the following report of the work that is being done there :—

"The movement here is going on well and there is hope of great success. May Allah crown our efforts with success. Private lectures have been delivered on several occasions and many are being convinced of the truth of the Promised Messiah. People are joining us and some of the non-Ahmadees of Rose-Hill are astonished to see the number of sympathisers we have already created by God's help. At Rose-Hill the Muslims number about 200. Of these about 60 per cent are Ahmadees and sympathisers. Many fear to declare their faith openly. Lectures on the Quran are delivered daily and are regularly attended by believers and sympathisers (including Hindoos). The non-Ahmadis who had refused to have the Ahmadis in their midst on the occasions of marriage and other ceremonials have been compelled by Allah's help to alter such measures

and have now decided to invite us at their festivals. Their Maulvies are not able to refute our arguments ; they sustained a great defeat on 21st August.

"Mr. Hafiz Ghulam Muhammad is still at Rose-Hill. I am seeking a house in Port Louis where everybody is very anxious to hear him. He is known throughout the island as a very able Maulvi, and everybody praises his knowledge and his way of explaining the Quran. People who hear him explain the Quran attend daily from 8 to 11 P.M., and listen carefully to it. Praise be to Allah who has sent us such a learned man."

Maulvi Ghulam Muhammad, B.A., has also sent us a detailed account of his activities, but we regret our inability to give it here owing to want of space.

CEYLON.

Our readers know that Maulvi Ghulam Muhammad on his way to Mauritius visited the Island of Ceylon, where he stayed for about a month. As a result of his visit, a number of the Muslims of Ceylon joined the Ahmadiyya movement and organised themselves into an Association. They are doing their best to further the cause of the movement, but the proclamation of the Martial Law in the Island brought about a temporary lull in their activities. Now that the restrictions imposed by the Martial Law have been withdrawn, they have resumed their work. The Joint Secretary of the Ahmadiyya Association, Colombo, writes to us in his letter, dated September 8th :

"As Martial Law is cancelled, we are holding our first meeting on the 12th instant and hope, *Insha Allah*, to add more Ahmadis to our fold and regularly send you our proceedings."

"We have read the conditions of *Bai'at* (initiation into the movement)" he adds, "and assure you that we will follow them whole-heartedly."

EAST AFRICA.

Every Ahmadi is a Missionary. The readers have seen how even those Ahmadis that are serving at the front are doing their level best to convey the message of Ahmad to Christian Europe. The same is the case with the Ahmadis in other parts of the world. Brother Fazl Din, Veterinary Assistant, writes from Kampala (Uganda):—

"At the 'Idl-ul-Fitr, there assembled about 4,000 Arabs and Sohailis, women being about 50 per cent of the total number. They all sang the praises of Allah and invoked blessings on the Holy Prophet, in a loud voice. It was indeed a grand spectacle which deeply impressed every beholder. The devotion of these sons of the desert to Islam and their love for the Holy Prophet spoke eloquently of the wonderful spiritual power of the Holy Founder of Islam. Every woman brought with her a bottle of water and having performed ablution seated herself on a carpet which she had made with her own hands. I was selected to deliver the sermon. I asked the congregation to send contributions to Qadian and they made a liberal response to my appeal.

"I am glad to inform you that the Government has been pleased to grant a plot of ground for the erection of a mosque with the additional gift of 4,000 acres of land for the expenses connected with the mosque. An Imam will have to be appointed after the mosque is ready. This Imam must be conversant with Arabic, English, the Quran and the *Hadees*, and my suggestion that a request should be sent to Qadian for an Ahmadi Imam has met with unanimous approval."

MALABAR (INDIA.)

The rapidity with which the Ahmadiyya Movement is progressing in India, in spite of the bitter opposition of the non-Ahmadi Mussalmans under the influence of fanatical Mullahs may be judged from the following telegram sent to the *Pioneer* (Allahabad) from a correspondent at Madras The

telegram is dated September 16th and refers to a distant locality in Southern India. It runs as follows :—

"For several days past the authorities in North Malabar have been instituting careful enquiries into the alleged grievances of the followers in and around Cannanore of the Ahmadiyya Movement. A deputation of Ahmadias also waited on the District Magistrate, Mr. Innes, and the Divisional Magistrate of Tellicherry, Mr. Hill, and presented a memorial setting forth the disabilities and hardships to which, they assert, they have been subjected by the Orthodox. The Ahmadias in and around Cannanore number about 3,000, the movement having been established there about ten years ago. The tenets of the sect are pacific, Jihads, Ghaziism and all other forms of fanaticism being repudiated. The authorities appear to be satisfied that there is a certain amount of truth in the complaints, chiefly as regards the religious and social boycott, and endeavours are being made to improve matters. It has been more or less decided to give the Ahmadias a suitable plot of ground for a mosque and burial ground of their own."

Our Indebtedness to the British Government.

We avail ourselves of this opportunity to express our heartfelt gratitude to the British Government for the protection we enjoy under its benign rule. We believe the British Gevernment to be a God-send. All communities and peoples inhabiting the vast continent of India are indebted to the British Government for its numberless blessings, but our indebtedness far surpasses that of any other community. It is the only Government under the sun to which we can look for protection. What would have been our lot, if there had not been the strong hand of the British Government to protect us, may be judged from the fate of two of our friends in the neighbouring state of Afghanistan, who were put to death in the very capital of that state by the order of its Muslim ruler, merely because they

accepted Ahmad as the Promised Mahdi and repudiated the doctrines of Ghaziism and warrior Mahdi. The peace that we are enjoying here, we could not enjoy even in Mecca or Medina, to say nothing of Turkey, Persia or Afghanistan.

Protection of our lives, honour and property is not the only boon which the British Government has conferred on us. Another boon which we prize more highly than anything else is that of religious liberty. We are free not only to discharge our religious duties, but also to preach and propagate our doctrines. This freedom we could never have enjoyed under any of the existing independent Muslim states. We deem it a favour of God that before raising Ahmad, God brought these just and broad-minded people from the distant West to rule this country, so that His Messenger might proclaim his mission with perfect freedom. The Israelite Messiah was born under a power which ruled its subjects with equity and justice, similarly the Measiah of the latter days made his appearance under a power which bore strong resemblance to the great power of the days of Jesus and ruled its subject-people with even greater justice and a nobler spirit of toleration.

A Glaring Misrepresentation.

The Editor of "The Bible Society Gleanings" reprints by Permission an article from "Everyland," which is a quarterly Magazine for the boys and girls of America. This article is headed "Sindbad the Sailor and Noah's Ark" and written by the Rev. Samuel W. Zwember. This article is a fresh yet highly eloquent commentary on the attitude which some of the ecclesiastics exhibit towards the Holy faith of Islam. It runs thus:—

"The ships in the Persian Gulf and the Red Sea have not changed much since the days of Sindbad the Sailor, whose acquaintance you have all made in the stories of the Arabian Nights. The vessels that sail from Busrah every year with their cargoes of dates and wheat still pass from island to island on their long voyages to India and Zanzibar, and I have heard the sailors relate experiences almost as wonderful as those recorded by Sindbad himself on his seven voyages.

"What I am about to relate, however, is not concerning the Magnetic Island nor the enormous bird called Rukh, nor the valley of serpents, but the story of Noah himself, who, according to Arab tradition, was the father of all those who first ventured on the great deep. Nearly all of the Old Testament stories are found in the Koran, which is the Muhammadan's Bible, but none of them is so strangely like and yet unlike our Bible story as that of Noah and the building of the ark. If you will read the seventh and eighth chapters of Genesis you will see that the Koran account differs from the Bible record. You will notice also that the Bible story is much more dignified and and worthy. In the Koran we are told that by God's command 'Nuh' had first of all to plant the trees necessary for the building of the ark, and he planted plane trees. During the forty years that these were growing no children were born on earth. Being asked what form the ark was to assume, God answered that the upper part and the back were to be like that

of a cock and the hull also to be like the body of a bird, and that it was to have three stories. The dimensions are variously given. According to the 'possessors of a scripture' it was eightly ells long, fifty broad, and thirty high; according to other statements the dimensions were six hundred and sixty, three hundred and thirty, and thirty-three ells. The ark was nailed in the ordinary way, and covered with pitch internally and externally. It states that God caused a spring of pitch to well forth for this special purpose.

"While he was constructing the ark the people who passed by derided him and were punished. Finally he asked for a sign as to when the waters of the flood would begin to rise, and God told him that when the baker's oven overflowed with water he might be sure that the flood was coming. This baker's oven was an heirloom handed down from Adam himself to successive generations and was taken with Noah into the ark.

"We are told in one Moslem book that God said: 'Carry into it [the ark] of every pair, male and female, of each of these descriptions, two [it is related that God assembled for Noah the wild beasts and the birds and other creatures, and Noah proceeded to put his hands upon each kind, and his right hand fell always upon the male, and his left hand upon the female, and he carried them into the ark.] and thy family [excepting the two upon whom the sentence of destruction had already been pronounced, namely, Noah's wife and his son Canaan; but Shem and Ham and Japheth and their three wives he took into the ark] and those who have believed; but there believed not with him save a few; there were in all six men and their wives."

We are really very sorry to note that a man like the Rev. Dr. Zwember should exhibit a lamentable lack of level headedness in speaking of the Holy Quran of Islam. He has wilfully spun an imaginary tale and quite recklessly interwoven it with the narrative given in the Holy Quran. The nursery tale trumpt up by our learned writer might perhaps be found in the Jewish mythology or Christian apocryphal writings, but certainly not in the Holy Quran. It is a pity that even in these day of en-

lightenment when a spirit of enquiry and research governs the intellectual pursuits of the civilised world, men like Dr. Zwember are still busy with their pet game of perverting facts. We don't think and no sane person will ever have the hardihood to think that Islam will be any the lose, and that Christianity will be any the gainer by ascribing false slories to Islam. Our doctor's deliberate attempt to misrepresent the Holy Quran and Islam may afford to him a certain amount of self-satisfaction but we hasten to assure him that this counterfeit consolation of his mind can not carry conviction about the falsity of any religion into sound minds except those his own dupes. The Holy Quran is a most recent work, and the purity of its text and the historicity of its narratives have stood the severest test of historical and scientific criticism I t is free from any loose and wild talk with which some of the old scriptures are hopelessly choked. Evidently by fathering a false tale on the Holy Quran of Islam, Dr. Zwember meant nothing, but to instill hatred and contempt into the minds of the young readers of the "Everyland." We sincerely wish that our scholar had been above such tactics. We have every hope that when the readers of the Everyland come to know that the story ascribed to the Holy Quran and Islam by Dr. Zwember is not contained in the Holy Quran, they will not hesitate to call him to account for inflicting a glaring insult on their sense of propriety.

THE TEACHINGS OF ISLAM

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Geart Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any other book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts —"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d net, and it can be had from the Manager, "*Review of Religions*," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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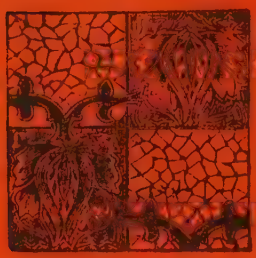

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بسم الله الرحمن الرحيم
نحمده و نصلی علی رسوله الکریم

A Present to Kings, II.

(Being the translation of Tuhfatul Muluk, a letter from the second successor of the Promised Messiah to His Highness the Nizam.)

THE REAL OBJECT OF ISLAM.

It is undoubtedly a fact that in Hindustan under the aegis of the British rule, the Mussalmans have made some advance in trade and education. But the progress can hardly be termed as the progress of Islam, because the chief object for which Islam took its birth, was, not worldly prosperity or an advance in material wealth, which have in fact little to do with the main purpose of Islam. That religion does not in the least deserve its name which sets down worldly prosperity as its end and aim. It is possible that some creed which is intended for a particular people or a particular country—like the creeds that flourished anterior to Islam—should have as its object the attainment of worldly prosperity, because it may happen that a nation in a state of degradation and degeneration might wish to attain to power under the cloak of a religion. But the claim of Islam is that it is for all the world and for all peoples ; and being a universal faith affects equally the Arab, the Roman or the Persian. Moreover, if the founding of empires were the real object of Islam, the work was already being done before. The Romans and the Persians had already their mighty empires. The Hindus and the Chinese were not weak in material power. If, therefore, it be considered that the object of Islam was to achieve worldly prosperity, there would seem no necessity for its advent because the treasuries of the Caesars and the Kesras were richer than those of the Mussalmans, and the simplicity of the Islamic court could not in the least vie with the splendour of the courts of the Romans and the Persians.

It is, therefore, highly unfair to Islam to suppose that its object was to achieve worldly prosperity or that the purpose of its advent was to raise new nations and to set them to earn the things of the world and to give them pre-eminence in the same. He must indeed be blind who can make such an assertion. And what right has any person to make such a baseless assertion against Islam when the Holy Quran itself explains the object of the Holy Prophet's advent in the following words :—" As I have sent among you a prophet from among yourselves who recites to you My proofs and arguments and (thus) purifies you (and leads you and raises you towards the highest goal) and teaches you the Book (and instructs you in the fine details of the Law and its hidden secrets and does not stop at those instructions which could be found in previous books but goes further) and instructs you in what you did not know before. Then remember Me so that I may give you rank in My presence, and be grateful to Me (for the favours I have showered upon you through this prophet) and be not thankless to Me." Thus it appears that Islam came to teach men knowledge and wisdom and proofs and arguments relating to faith and the unseen world, and the way to the purification of self and the attainment of the highest goal, and that spiritual knowledge which may help man to attain nearness to God. It did not come to teach men the way to earn material wealth or to found kingdoms and empires.

There is no doubt that Islam is a perfect religion and as such it does not forbid any necessary pursuit which may in any way help the progress of man. Wherever it invites man to seek religious advancement, there it encourages him to seek the way to worldly progress as well. It urges all men to strive after honour and dignity. There is no useful learning which is discouraged by Islam. On the contrary, both the Holy Quran and the authentic traditions repeatedly urge the Muslims to cultivate all useful learnings. Similarly, as regards advancement in trade, industry and arts, Islam, far from discouraging them has recommended them to the attention of the Muslims.

Islam is a strong opponent of the creed that the rich can not enter the kingdom of Heaven or that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God. Islam is a common creed for the rich and the poor and does not appertain to any special section. The principle of *Zakát* informs us that Islam does not forbid the accumulation of wealth and does not require that one must give away one's wealth in order to enter its fold. It does not say, you must not to-day take thought of the morrow, rather the Holy Quran enjoins "Man should to-day take thought of the morrow and should see what provision he has to-day made for to-morrow." It is true that Islam discourages all sorts of fanciful and impracticable idealism, because they act as obstacles in the way of human progress and like canker prematurely infect the human soul.

In short, Islam does not forbid worldly advancement, rather it encourages the same. Still it will be the height of injustice to say that worldly advancement was the objective of Islam, because this object can as well be achieved without any creed. If Islam had not had its advent, would not have men all the same been striving after the world? As a matter of fact, the Holy Quran would tell us that the whole attention of man was already centred upon the world. For instance it says: "Those who are misguided, their endeavours are after this worldly life," and again "Never so, but rather they love what comes immediate (the world) and abandon what follows after (the next life);" and further on "Rather they take to the life of this world, but the next life is better and everlasting."

The fact is patent that man, as a rule, has a natural predilection for animal propensities and the reason is that those propensities have in them the property of quick satisfaction. It is due to this that man devotes so much of his time to the pursuit of physical comforts, and there are many who spend their whole lives in search of pleasures of diet, drink and dress. Their toil and endeavour of night and day are meant merely to satisfy their animal passions, and as the

satisfaction of these depends largely upon the acquisition of material wealth and property, these men devote their entire attention to the world. And the further they are from truth and the more barren they are of the knowledge of God, the more are they absorbed in and engrossed with the acquisition of material wealth, because in the acquisition of these lie the means of satisfaction of their animal passions, which most of the time work so powerfully in men. Thus, a work which goes on spontaneously among mankind and which religion being discarded, becomes the only object of humn life, to think with reference to such a work that it is the object to which Islam calls attention is to pronounce Islam a fatuity, because the work was already being performed before Islam came into existence and is the better performed when men cease to have any thing to do with Islam. For example, there are nations which are without any religion, the single object of whose existence is to acquire wealth and to satisfy their passions, and who find the joy of their heart to lie in eating, drinking and dressing and in a life of comfort. The acquisition of material prosperity and the satisfaction of animal passions and lower desires can not then be the objective of Islam, because the work goes on even without Islam and does not require the advent of a prophet for its accomplishment, human nature itself being for it a sufficient incentive.

Thus, if at the present time the Mussalmans under the protection of some just and fair-minded goverment have, in imitation of the material prosperity of Europe, made an advance in commerce or shown an aptitude for modern learnings, such progress, however perfect it may be, can not be called the progress of Islam. To be jubilant over such progress and to read in it any security for the future of Islam is a sign of gross ignorance and of a want of acquaintance with the essence of Islam. Had such material progress been the object of Islam, the object would appear to be fully achieved by the nations of Europe, whose attention is fixed upon the world to a greater degree than that of the Mussalmans, and compared to whose progress in trade and learning the progress of the Mussalmans

is even less than a mole-hill compared to a mountain. The person must be seriously mistaken who is pleased to consider any intellectual, scientific or commercial progress of the Mussalmans as a progress of Islam, and is always urging the Mussalmans towards these minor branches of advancemet. Had he considered it, he might have seen how little these matters had to do with the real object of Islam. As I have already said, Islam by virture of being a true religion is helpful and favourable to the fulfilment of all beneficial ideas of the human brain and does not forbid any kind of progress. Rather, it encourages the Mussalmans to acquire every kind of learning and to achieve every kind of advancement. But nevertheless such advancements can not be deemed as the progress of Islam, and even if the Mussalmans should happen to beat their opponents in these fields, still their victory could not be termed as a victory of Islam.

It would thus appear that it is something quite different that is meant by Islam. As its name signifies, Islam denotes perfect submission to God, and complete obedience to His commands and the strengthening of the relation between man and the Master of the Universe. This was the object to the accomplishment of which the Holy Prophet (peace be on him) devoted himself throughout his life. All the works of his life, all his activities bear witness to the fact that the one purpose he had in view was that by all means the greatness of God might be made manifest on earth and that men should leave their passions and desires and turn towards God and that everything about them, their walking or sitting, eating or drinking, sleeping or waking, might be solely for the sake of God, that they might be made free from all kinds of doubts and misgivings and attain to perfect recognition of God, that the barriers and veils which divide the creatures from the Creator might be removed, and that the creatures might see with their own eyes their Creator and Sustainer. This was the object of the Holy Prophet throughout his life, and if this object should disappear from among the Mussalmans, and if they should fail to fulfil this purpose, then whether or not they enjoy governing

power, whether they prosper or decline in trade, whether they do or do not master the modern learnings, their advancement or their decline can bring no advantage or loss to Islam. Because when there is nothing of Islam left among the Mussalmans, then how can any material advancement of theirs afford any pleasure to the lovers of Islam, and how can the latter be pleased at their worldly prosperity in which they are far surpassed by the nations of Europe? So long as the main object of Islam is not attained, all the rest is futile. But, if one will reflect on the subject one will find that the Mussalmans are daily going farther and farther from the true object of Islam, and as a matter of fact most of them are not even aware what that object is. They call themselves Mussalmans, but to them to be a Mussalman signifies nothing more than to belong to a community. They think that Islam is the name of a large community which includes many a smaller section, and to be a Mussalman means nothing more than to be born in a Mussalman family. Thus when men go daily farther and farther from the main object and when the leaders of the community consider the progress of Islam as identical with material progress, then surely the well-wishers of Islam must be sorry rather than be pleased to see how the real object of Islam has been lost and the attention of men has been taken up by insignificant things.

The present condition of the so-called Muslim leaders is like that of a man who occupies himself with clipping the nails and dressing the hair of a dying friend and seems to be saying in high glee, "See what an improvement has been effected in his appearance." Foolish man! If he would not give his thought to the administration of medicine, the patient would soon die. Embellishments depend upon life. If the man should cease to live, there is no value in the embellishments. Thus when Islam itself is nigh being lost and the Mussalmans are daily proving strangers to their religion and are becoming addicted to all kinds of vices, and faith in God is vanishing from their hearts, and when if a man calls himself a Mussalman he merely follows a custom, at such a time to devote one's mind to material prosperity, and to be jubilant over it is a

foolish piece of work. The first object is to revive Islam in the hearts of the Mussalmans. If, however, they should remain strangers to it, then their material advancement can certainly be no source of joy. Islam is the soul of the Mussalmans, and when that is lost, there is little value in all these embellishments. These have only to do with the present life, but when the water of life runs dry, they become a source of pain instead of pleasure. It is a pity that instead of trying to rehabilitate Islam, the attention of the Mussalmans is fixed upon those in possession of worldly power and the influence which left them through loss of governing power they now seek to regain by trade and by proficiency in modern learnings. It would not have mattered if they had kept in view the main object and side by side had continud the worldly competition : but entirely to lose sight of the main object and to be absorbed in the world and in the meantime to let the real disease grow worse is certainly a most dangerous sign.

ISLAM IN TRIAL.

The consequences which have already resulted through the indifference to Islam are a more than sufficient eye-opener. There are thousands of men who have already abandoned Islam and embraced other faiths. Men whose forefathers considered it a pride and honour to follow the precepts of Islam, now point to a thousand defects in this religion. Not to speak of others, even from among the descendants of the Holy Prophet (peace be on him) there are scores of families who have embraced Christianity. Even from this class, which for the sake of the Holy Prophet has been held in universal esteem for the last thirteen hundred years, have sprung up men who now stand upon the public stage and openly abuse the holy person of the Prophet (peace be on him) and give public expression to their aversion to Islam. If any body should look closely into the condition of the Mussalmans, he would find many a Mussalman who is not only altogether ignorant about Islam, but has contracted an aversion to it, and this state of things is not confined to India alone but prevails in all countries. Even in the so-called Islamic countries, Islam is treated with as scant respect as in

other lands. Islam has been left a fossil and instead of being considered worthy of admiration is deemed to deserve every blame. The faith which was the goal of all creation and in reference to which God had said, "Enter ye the religion of God in troops" would now seem to deserve the verdict "Leave ye the religion of God in troops." Hundreds of thousands of men have already abandoned the faith and the majority of those who consider themselves within the pale of Islam have only the outward aspect of Mussalmans; their hearts have been estranged from the faith quite as much as of those who have discarded even the name of Islam, or to say the least, they are as much ignorant about Islam and know as little about its truths as do the Christians or the Hindus. There are thousands who are ignorant even of the formula of the unity of God. These statements are altogether free from exaggerations, and there is nothing of fancy about them. Men who think about the subject know that the present condition of the Mussalmans is really what has been described here. Thus, the time is crying that this age is an age of decline, not only for the Mussalmans, but also for Islam, because Islam has ceased to find a place in human hearts. If there had been a loss merely of temporal power, it might have been said that the age is a time of trial for the Mussalmans, but the fact that people have ceased to have any acquaintance with Islam save by its name would go to show that the trial is not for the Mussalmans alone but also for Islam.

It will perhaps be urged that even now there are thousands, nay hundreds of thousands, of men who perform the *Nemaz*, that five times a day prayers are offered in the mosques, that hundreds of people perform the pilgrimage in the days of the *Haj*, that hundreds of thousands of Mussalmans keep the fasts in the days of *Ramazan*, that there are many rich men who pay the *Zakat*, so, though it is true that a large number of people are ignorant of Islam there is still a section who knows Islam and practises its precepts. It should, however, be borne in mind that the object for which prophets are raised is not that men should offer their prayers in a particular form or that

they should leave their native lands and travel in foreign parts or that they should endure hunger for certain days of the year, or that they should give away a portion of their wealth, because in the absence of any ulterior purpose to burden men with these onerous tasks is not only foolish but is rather doing them a positive injury. If, therefore, any man should perform the *Nemaz* but reap no fruit thereof and be not even aware of the true meaning of prayer, then there is little to be pleased with in his *Nemaz*. The followers of other creeds do also offer devotions. How then does it happen that these devotions do not bear the same fruit as is borne by the devotions of a true Mussalman. The reason is that their devotions are void of that essence which is found in Islamic prayer. They are like a shell which has an outward resemblance to Islamic devotions, but is inwardly void of the properties which are found in the latter. If then the *Nemaz* of the Mussalmans should also be bare of the essence which gave it superiority to the worship of other faiths, there would remain no difference between them, for as a matter of fact the latter exceeds the former so far as severity is concerned. It is seen that among the Hindus there is in vogue many a form of worship the severity of which can in no way be rivalled by the Islamic *Nemaz*. For example, some of them would take their stand of a morning before the rising of the sun and turn their faces to the east, and as soon as the sun makes its appearance would fix their eyes upon its disc muttering all the while certain *Mantras*, and thus they would stand throughout the day with their eyes fixed upon the sun and would not turn them away for a moment till it has sunk below the horizon. Or in winter time some of them would stand in cold water to perform a devotion and in summer would sit in the sun and kindle several fires around them and thus inflict upon themselves the tortures of hell. Thus in respect of severity the devotions of these men outdo the Islamic devotions. Now, therefore, if the *Nemaz* of the Mussalmans should also become empty of its true essence, it will cease to have any superiority to these forms of worship.

(*To be continued.*)

The Place of Poetry in Religious Literature, III.

After setting forth the perfect and absolutely independent attributes of God, Ahmad proceeds to describe God as the only source of love and affection. He says :—

حسن تو غنی کند ز هر حسن ۰ مهر تو بخود کشد ز هر یار
حسن نمکینت ار نه بودی ۰ از حسن نه بودی هیچ آثار
شوخی ز تو یافت روی خوبان ۰ رنگ از تو گرفت گل به گلزار
سیمین ذقنان که سیب دارند ۰ آمد ز همان بلند اشجار
این هردو از آن دیار آئند ۰ گیسوی بتان و مشک تاتار

"Thy grace makes one unmindful of all beauty and Thy love makes one forgetful of all friends.

"But for Thy fascinating charms, there would have been no beauty in the world.

"The face of every beloved derives its witchery from Thee and every flower in the garden obtains its colour from Thee.

"The roses discernible on the dimpled cheeks of the sweethearts spring from the same conspicuous source.

"The locks on the beloved's forehead and the musk of Tartary come from the selfsame source."

Continuing, Ahmad explains how every atom of the universe affords a forceful proof for the existence of God :—

از بهر نمائش جمالت ۰ بینم همه چیز آئنه وار
هر برگ صحیفه هدائت ۰ هر جوهر و عرض شمع بردار
هر نفس بتو رهی نماید ۰ هر جان بدهد صلای این کار
هر ذره فشاند از تو نورے ۰ هر قطره براند از تو انهار
هر سوز عجائب تو شورے ۰ هر جاز غرائب تو اذ کار
از یاد تو نورها به بینم ۰ در حلقهٔ عاشقان خونبار

"For the manifestation of Thy beauty, I see every thing like a mirror.

"Every leaf is a book of guidance; and every noumenon and phenomenon throws a lurid light on Thy attributes.

"Every soul leads to Thee, and every life suggests Thy existence.

"Every particle sheds a mighty flood of light from Thee and every drop brings streams (of knowledge) from Thee.

"Thy wonders are noised abroad on all sides, and Thy marvels are talked about everywhere.

"The remembrance of Thee reveals prodigies of light in the circle of sobbing lovers."

Again and again the Promised Messiah emphasises the facts that God is the only source of all beauty andpower:—

پھولوں کو جا کے دیکھو اُسی سے وہ آب ہے
چمکی اُسی کا نور مہ و آفتاب میں
خوبوں کے حسن میں بھی اُسی کا وہ نور ہے
کیا چیز حسن ہے وہ ہی چمکا حباب میں
اُس کی طرف ہے ہاتھ ہر اک تا رزلف کا
ہجراں سے اُس کے رہتی ہیں وہ پیچ و تاب میں
ہر چشم مست دیکھ اُسی کو دکھاتی ہے
ہر دل اُسی کی عشق سے ہے التہاب میں

"Look at flowers! They owe their resplendence to Him; and His light shines in the moon as well as the sun.

"His light resides in the charms of fair faces. What is beauty, it is a reflection of the former.

"Every curl of the lock points to Him and writhes, as it were, in separation from Him.

"Every dreamy eye reveals His glory and every heart throbs in the excitement of love for Him."

Ahmad punctuates his portrayal of Divine attributes by frequent mein of his connection with God :—

میں تری پیاری نگاہیں دلبرا اک تیغ تیز
جن سے کٹ جاتا ہے سب جھگڑا غم اغیار کا
تیرے ملنے کے لئی ہم مل گئی ہیں خاک میں
تا مگر درمان ہو کچھہ اس ہجر کے آزار کا
ایک دم بھی کل نہیں پڑتی مجھے تیرے سوا
جان گھٹتی جاتی ہے جیسی دل گھٹتی بیمار کا
شور کیسا ہے ترے کوچہ میں لے جلد ہی خبر
خون نہ ہو جاوے کسی دیوانہ مجنون وار کا

"O My Beloved! Thy sweet looks are like a sharp sword, which cuts asunder all cares about others

"In order to meet you I have reduced myself to dust, so that this ailment of separation may be remedied.

"I cannot rest for a moment without Thee, my life is sinking like the heart of a sickman.

"What cries are there in Thy quarter! Take speedy notice of it, lest one mad with love fall a helpless prey to death."

In these lines Ahmad displays an overwhelming sense of deep devotion to his Creator and his heart seems to be burning with the inextinguishable fire of love. The beauty and the graces of the Divine Beloved have struck home into his heart and he is writhing in the anguish of love-sickness. His heart hankers after a look at the Divine Being and he bursts into a prayer full of feeling and pathos. No earthly lover has ever felt so strong a passion for his ephemeral object of affection. Elsewhere he gives expression to the same sense of affection in a still more intensified form :—

ازیاد تو این دل بغم غرق ۰ دارد گہرے نہان صدف وار
چشم و سرما فدائی روئت ۰ جان و دل ما بہ تو گرفتار
عشق تو بہ نقد جان خریدیم ۰ تا دم نزند دگر خریدار

غیر از تو که سرزدی ز جیبم ۰ در برج دلم تماند دیار
عمریست که ترک خویش و پیوند ۰ کردیم ودمی جز از تو دشوار

"In remembrance of Thee this grief-stricken heart like mother-of-pearl has a pearl encased within.

"My eyes and my head are sacrificed for Thy face and my soul and life are captivated by Thee.

"I have purchased Thy love for a ready life, having thus outbidden all intending customers.

"None other than Thyself will be found to dwell in my heart and in the tower of my heart there is no room left for others.

"I have renounced my very self to unite with Thee.

"It is hard to pass a moment without Thee."

Ahmad is quite profuse in his loud acclamations and public ovations about his attitude towards his Divine Beloved. Love of God, a profound unfathomable passion in all its noble and exalted sense, has illumined his mind. He cannot remain self-contained, so forcible is the convulsion of feelings in his heart. He feels the force of commotion and in a fit of spiritual ecstasy and in a trance of spiritual enjoyment his lips move to utter the following soul-stirring strains :—

ترے کوچی میں کن راھوں سے آؤں
وہ خدمت کیا ھے جس سے تجھ کو پاؤں
محبت ھے کہ جس سے کھینچا جاؤں
خدائی ھے خودی جس سے جلاؤں
محبت چیز کیا کس کو بتاؤں
وفا کیا راز ھے کس کو سناؤں
میں اس آندھی کو اب کیونکر چھپاؤں
یہی بہتر کہ خاک اپنی اڑاؤں

"Which are the paths that will lead me to Thy street and what is the service which will win Thee over for me as a reward.

"Love is the only force which can draw me to Thee and Divinity alone can consume the ego in me.

"Whom should I tell what love is and whom should I inform what faithfulness is?

"How can I now hide this tempest? It is better for me to scatter away my dust."

These lines bespeak a mind imbued with a love, the intensity of which knows no bounds. Ahmad is dead to all mundane concerns and his soul is in full blaze with the strongest fire of divine affection. Day in, day out, he sings praises to his Beloved and feels no rest but in speaking and thinking about Him. Such of course is the over-powering effect of love which, when once kindled, consumes all else and holds complete, unhampered sway over the mind of the lover. No beloved is so heartless, much less the Divine one, as to pay no heed to such a devoted lover. God accepted his advances, took him into His favour, showered His choicest blessings upon him, consoled his love-lorn soul with His own blessed voice and fortified his weak personality with heavenly succour in a variety of ways.

Speaking of the special favours God showed to him for the love which he bore to Him, Ahmad says:—

رسید مژدہ زغیبم کہ من ہمان مردم
کہ او مجدد این دین و رہنما باشد
لوائے ما پنہ ہر سعید خواھد بود
ندائی فتح نمایان بنام ما باشد
عجب مدار اگر خلق سوئی ما بدوند
کہ ہرکجا کہ غنی میبود گدا باشد
گلی کہ روی خزان را گہی نخواہد دید
بباغ ما ست اگر قسمتت رسا باشد
منم مسیح بپانگ بلند می گویم
منم خلیفۂ شاہی کہ برسما باشد
مقدر است کہ روزی بر این ادیم زمین
ہزارہا دل وجان بررہم فدا باشد

"I have received the welcome news from the unseen that I am the very same man as is the regenerator of the true faith and is the guide of mankind.

"My standard will be the shelter of all noble souls, and a manifest victory will be declared for me.

"Don't wonder if people flock to me, because wherever there is a rich man, the poor and the needy rally round him.

"The flower which knows no autumnal decay is to be had in my garden if fortune favours Thee.

"I am the Messiah, I proclaim it at the top of my voice; I am the vicegerant of the King who is in heaven.

"It is destined that one day on the face of this earth thousands of hearts and lives be ready to sacrifice themselves for me."

How beautifully and yet emphatically he describes his case. God in reward for his devotion to His cause, has singled him out for the office of His vicegerent and has, moreover, willed for him a glorious future full of bright hopes and prosperity. These words of the Almighty carry a sense of satisfaction and gratification into the wearied mind of the lover. The movement founded by him to glorify the name of God is not destined to witness deterioration, but a never ending prosperity is reserved for it. A worthy lover of the worthiest Beloved richly deserves all these favours at the hands of the latter. These rewards are not easy of attainment, it is by undergoing countless rounds of veritable deaths that such a life is granted to man. We can have another peep into the mind of Ahmad to be convinced how brimming it was with the love of God and how God reciprocated his love :—

کشتۂ او نہ یک نہ دو نہ ہزار ۔ این قتیلان او برون ز شمار
ہر زمانے قتیل تازہ بخواست ۔ غازۂ روی او دم شہداست
این سعادت چو بود قسمت ما ۔ رفتہ رفتہ رسیدہ نوبت ما
کربلا ایست سیر ہر آنم ۔ صد حسین است در گریبانم
آدمم نیز احمد مختار ۔ در برم جامۂ ہمہ ابرار

کارهائی که کرد با من یار • برتر آن دفتر است از اظهار
آنچه داد است هر نبی را جام • داد آن جام را مرا بتمام

"These victims are not to be counted by units, hundreds or even thousands; their number is above reckoning.

"Every new age witnessed a fresh victim, the charm of his face is an altar on which the martyrs offer their lives.

"When this piece of good luck was reserved for me, it at last fell to my lot.

Every moment of mine presents a scene of *Karbala*; no less than one hundred Husains are hidden in my breast.

"I am Adam as well as Ahmad and appear in the robes of all the godly personages.

"My pen falls short of a full description of the favours God has shown me.

"He has vouchsafed to me the brimful cup which He did to all the prophets."

Really a lover suffers agonies and tortures on account of the wounds which the charms of the Beloved inflict upon his mind. The darts strike deep down. The wounds are beyond the power of healing. The lover cannot but succumb to them. Such was the case with our lover; so we gather from these emotional utterances. He describes the restless state of his heart by a very natural illustration when He emphatically delineates the levelling effect of love. Once exposed to its charges, the hearts fall into its clutches. The darts of love are causing so much destruction in his heart that every instant it presents a spectacle of *Karbala*, the well-known battle-field where so much innocent blood was shed in the days of Husain, the grandson of the Prophet. For the sake of one person, Husain, so much blood was spilt at *Karbala*; but Ahmad's bosom is every moment witnessing the same phenomenon, as if a large number of Husains were pent up in his bosom, and for each a renewed scene of bloodshed ensued. Thus he describes the convulsion of his feeling which he experiences in the action of love. It is impossible that such a powerful

love be allowed to go unreturned. God turns to His lovers, and reciprocates their feelings in a manner worthy of His own exalted dignity. He takes the lover up by the hand and tides him over all the pitfalls and barriers, and at last lands him in the place of safety where he enjoys constant communion with Him and becomes the recipient of His choicest favours. Ahmad finding his love for God so amply rewarded exhorts other seekers after God to the same proven course of success :—

دیکھتا ہون اپنی دل کو عرش رب العالمین
قرب اتنا بڑھ گیا جس سے ہے اترا مجھہ مین یار
دوستی بھی ہے عجب جس سے ہون آخر دوستی
آملی الفت سے الفت ہوکے دو دل پرسوار
دیکھہ لو میل و محبت مین عجب تاثیر ہے
ایک دل کرتا ہے جھک کر دوسری دل کو شکار
کوئی راہ نزدیک تر راہ محبت سے نہین
طی کرین اس راہ سے سالک ہزارون دشت خار
اس کے پانے کا یہی اے دوستو راک راز ہے
کیمیا ہے جس سے ہاتھہ آجائیگا زر بے شمار
تیر تا ثیر محبت کا خطا جاتا نہین
تیر انداز و نہ ہونا سست اس مین زینہار
ہے یہی اک آگ تا تمکو بچائے آگ سے
ہے یہی پانی کہ نکلین جس سے صدہا آبشار
اس سے خود آکر ملیگا تمسی وہ یار ازل
اس سی تم عرفان حق سی پہنوگی پھولون کے ہار

"I find in my mind the dwelling place of my Lord. The connection has developed so far that my Beloved has at last descended upon me.

"Wonderful is the connection which grows into mutual devotion. Borne upon a couple of hearts love has met love at last.

"Look! how marvellous is the efficacy of love and affection! One heart advances to prey upon the other.

"There is no shorter cut than the highroad of love, the wayfarers can traverse countless deserts by it.

"My friends! This is the only secret of finding Him. It is the Alchemy which turns every thing into gold.

"Unfailing is the arrow of love! Archers! don't be lax in this respect.

"This is the fire that can save from hell-fire, and this is the water which will give rise to numberless cataracts.

"By this, the eternal Beloved will Himself come to you; and by means of this you will wear garlands of divine wisdom."

The above quotations are enough to enlighten us on the point of view of Ahmad in regard to God.

Islam and the Spiritual Awakening in the West, II.

We propse to point out in the present article certain features of Islam for the consideration of the thinking men of the West. Of late there has grown a tendency in some people to set down all that is said in defence of Islam as an attempt on the part of the Muslim apologist to put a gloss upon the teachings of Islam and to "Christianise" the principles it has laid down. We fail to see, however, how the interpretation of Islam in the light of modern criticism can be called its "Christianisation" in the face of wide difference existing between the two religions, at least so far as the questions of Trinity, Incarnation, and Atonement are concerned. To our mind, the apologist of Islam commits a huge blunder if he refuses to see where the thin end of the wedge penetrates and considers the exposition of his faith complete when he has presented only such truths of Islam as would be very agreeable to the Christian apologist. It is, we admit, a laudable object to set forth the points of agreement, but it is by no means wise to shut our eyes to the points of difference that actually exist. For an intelligent appreciation of the Christian position it becomes necessary to measure the distance by which it is apart from our own. A make-shift peace which leaves the issues unsettled is of little value to us. What is worse, it inhibits a healty desire to understand the right perspective of the adversary. We do not desire, however, to institute any comparison here between the Muslim faith and the other important faiths of the world on an elaborate basis —the space at our disposal being two narrow for that—but we would merely attempt to show how Islam, in some of its essential teachings, is in complete accord with the most advanced ideas of the present age, and how it sets up an ideal which many in the West are actually looking for.

The Idea of God.

Professor Flint, in his Baird Lecture on Theism, has said:—"Almost all religious differences of really serious import may be traced back to differences in men's thoughts about God. The idea of God is the generative and regulative idea in every great religious system and every great religious movement."[a] These are wise words, to be sure. Let us, then, see what the Muslim's idea of the Godhead is. The Allah of the Muslims is one. In the muster-roll of prophets Muhammad holds the unique position of the glorious Teacher of the Unity of the Godhead The God of Islam is All-Perfect, All-wise, All-Powerful, and All-Righteous. He is the Creator of whatsoever exists, of even the first principles, matter and soul, He does not conceal Himself behind the clouds, leaving the world He created either to take care of itself, or to be taken care of by "lesser gods." Nor does He come down to our earth in the form of a human being, for He can forgive us our sins and save us from perdition without having recourse to the expedient of incarnation and vicarious suffering. He is the regulating force of the world, and His hand is working in and through the universe. He supplies us our spiritual wants and provides for the growth of our spiritual being just as He makes provision for the physical needs of His creatures. All goodness proceeds from Him.[b] He is the beginning and the end of the moral order that we see prevailing in the world. He is manifest and yet hidden from our view.[c] He is All-Merciful, His mercy towering above all attributes and encompassing all things.[d] He is more loving to us than any father could be to his children. What higher conception could there be of the Divinity than the following verses, selected at random from the Holy Quran? "God; There is no god but He; the Living, the

(a). The Baird Lecture for 1876, p. 7.

(b). Sura IV, 81.

(c). "He is the beginning and the end, and the manifest and the hidden," Sura LVII, 3.

(d). "My mercy encompasseth all things," Sura VII, 156.

Eternal. Nor slumber seizeth Him nor sleep. To Him belongeth whatsoever is in the heavens or in the earth! Who is he that can intercede with Him, but through His good pleasure? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp save what He willeth. His throne is extended over the heavens and the earth, and the upholding of them both burdeneth Him not. He is the High, the Mighty."[a] "He is God besides whom there is no god. He knoweth things visible and invisible. He is the Compassionate, the Merciful. He is God besides whom there is no god. He is the King, the Holy, the Peaceful, the Faithful, the Protector, the Mighty, the Supreme, the Most High. Glory to God above what they unite with Him! He is God, the Creator, the Maker, the Fashioner. He hath most excellent names. Whatever is in heaven and in earth praiseth Him: and He is Mighty, the Wise."[b] "Say, He alone is God: God the Eternal. He begetteth not, and He is not begotten; there is none like unto Him."[c] Numerous passages like these may be quoted to show that the God of Islam is the true God. Sale, while he has not spared his strictures on so many Muslim doctrines, has at least no quarrel with the Muslim conception of the Deity; for he says,—"That both Mohammad and those among his followers who are reckoned orthodox had, and continue to have, just and true notions of God (always excepting their obstinate, and impious rejection of the Trinity.)[d] appears so plain from the Quran itself and all the Muhammdan divines that it would be loss of time to refute those who suppose the God of Muhammed to be different from the true God and only a fictitious deity or idol of his own creation."[e]

(*a*). Sura II, 255. Sale's comment on this verse is worth quoting. He says: "This verse contains a magnificent description of the divine majesty and providence, but it must not be supposed that the translation comes up to the dignity of the original."

(*b*). Sura LIX, 23–25.

(*c*). Sura CXII.

(*d*). They reject the Trinity because they would not have even the appearance of polytheism in their religion which stands for absolute unity of God.

(*e*). Preliminary Discourse, Sec. IV.

Equality of Man.

The second noteworthy feature of Islam to which we would like to draw the attention of the thinking reader is the recognition of equality between man and man. Within the sphere of Islam all have equal rights and corresponding obligations.[a] Differences of caste, colour, and position do not receive any recognition in Islam. There are no favoured classes, no chosen people. Some of the companions of the Prophet belonged to the "black" races and others were originally slaves. But so strong was the bond of the new Islamic fraternity that even the Qureish, so proud of their noble ancestry and so jealous in keeping their blood pure, cheerfully gave their daughters in marriage to them. In the Islamic house of prayer, it is an elevating sight to see the humblest stand shoulder to shoulder with the proudest in a reverential attitude before their common Maker. In Islam even the meanest can approach God directly, and does not want a priest to come between him and his God.[b] In fact, every Muslim is his own priest. Any Muslim can lead the prayers, both private and congregational, provided his piety is not open to question,—piety being the single test of honour and respect in Islam.[c] Confession and absolution are entirely unknown in Islam. Nor can one expiate for the sin of another.[d] The rights and privileges denied to women even in these days of culture and enlightenment were given to them by Islam more than thirteen hundred years ago. The mischievous fiction that women has no position in Islam has been long since exposed; and a Muslim school-boy enjoys a hearty laugh when he is told that there are men in Europe who say that according to Islam a woman has no soul! The door of endless spiritual progress is thrown open equally to man and woman.[e] In the paradise of Islam there will be women

(a). Sura III, 102.
(b). Sura II, 182.
(c). Sura XLIX, 13.
(d). Sura VI, 164.
(e). Sura III, 193; IV, 123; XIII, 23.

in the perfect enjoyment of the divine blessings with men.

We hear it said in certain quarters that Islamic brotherhood is confined to the believers alone, and that the Prophet of Arabia did not recognise the larger brotherhood of man. These critics forget that nothing is more natural than that community of belief should, as a matter of course, bring in certain rights and obligations on which a fraternity may be founded. Again, within this fraternity there may be smaller groups, each representing its own peculiar shade of thought or type of culture. Indeed, there may be group within group, circle within circle; but they may all be so arranged and subordinated to the primary cause or interest that instead of being obstacles to one another they would help one another and would contribute to the progress of the whole. Diversity, and not uniformity, has been acknowledged to be a condition of progress and life. Just as each nation is expected to bring its own contribution to the advancement of the world, so each separate school of thought, or each distinct type of civilisation and culture, may be regarded as a contribution to the progress of humanity. No sensible man in these days believes in "air-tight" patriotism. Exclusive patriotism—not harmonised with humanity—is a curse. And so with religion. For fanaticism in religion and fanaticism in nationalism have their roots in the same ground,—narrowness of outlook, natural bias, and defective education. And just as we may become better patriots by remembering that we are also citizens of the world, so we become truly religious by practising greater charity and tolerance towards the faiths of the world. Be it said to the glory of Islam that as on the one hand it has founded the fraternity of the believers it has on the other never ignored its obligations to humanity in general. Its attitude towards the faiths of the world has been one of sympathy and great charity. The Holy Quran professes to confirm the truth of the scriptures of the world.[a] The Muslim is taught to believe in the prophets that came to different people with missions from God.[b] He believes

(a) Sura II, 95. (b) Sura XXXV, 22.

that Moses, Jesus, Sri Krishna, and Buddha were all chosen men of God. He believes all the prophets of God to be sinless.[a] He does not, of course, believe in the divinity of Christ,[b] and believes that the Prophet of Islam was a man like any of us but only gifted with divine revelation.[c]

If we turn over the pages of history, we shall find that the very peculiar circumstances in which the Muslims were placed favoured the growth of a cosmopolitan spirit among them. When Islam was yet in its infancy, the Muslims came in contact with the idolatrous tribes of the neighbouring districts, the Jews, and the Christians. During the caliphate of the "rightly-guided" caliphs they came in contact with the Romans and the Persians. In fact, as the Muslims emerged from their desert home, they were brought face to face with various types of culture, both eastern and western. While there was nothing in the tenets of Islam that favoured a policy of absolute isolation, there were the democratic principles which helped the construction of a commonwealth, in the life-time of the Prophet, on the basis of universal humanity. The charter that the Prophet granted to the Jews was the result of wise and liberal statesmanship. In this charter we read sentences like these :—"The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices; the Jews of various branches shall form with the Muslims one composite nation; they shall practise their religion as freely as the Muslims; the clients (*i.e.*, the protected) and allies of the Jews shall enjoy the same security and freedom."[d] Another charter, also granted by the Prophet, to the Christians, breathes a spirit of tolerance we scarcely meet with in world's history. By this document the Prophet and his followers bound themselves to protect the Christians, to

(*a*) Sura XV, 39 and 42.

(*b*) Sura III, 2; V, 79; II, 253.

(*c*) Sura XVIII, 110.

(*d*) See Ameer Ali's paraphrase of the Charter in his "Spirit of Islam," page 40, or Ibn-Hisham in the original, pages 341—343.

defend their churches and the residences of the priests. "They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were Christian churches to be pulled down for the sake of building mosques or houses for Muslims."[a]

Who can doubt then that the very spirit of Islam is opposed to all narrowness? It lays down, as every student of Islam knows, two broad principles: (1) "Respect for God's commandments (تعظيم لامر الله)" and (2) "Love for God's creatures." (شفقت على خلق الله) It is to be noted that the second principle is not "Love for Muslims alone" as our friends would have us believe.

The Way to Salvation.

Another noteworthy fact about the religion of the Muslims is this that it points out a *sure* way to salvation. We use the word *sure* deliberately, because salvation according to Islam is a matter of personal experience even in this world, while with so many other religions of the world, it is a hope deferred,—deferred to future life. And yet salvation of man is *the* problem with every system of religion. All religions aim at regulating our present life, and seek to enlighten us with regard to what we must do to improve our present condition. Confucius taught the perfecting of the individual; Buddhism regards the present world as *Maya* (Illusion) and advises us to escape from a life governed by animal instincts; Judaism emphasises personal fidelity to an alliance with God; the Christian plan of salvation is faith in the Atonement; and the new faith of the Brahmos, like the old school of Socrates, seeks to attain perfection through Reason. According to the Islamic faith, however, salvation depends upon absolute resignation to the will of God, which is the very meaning of the word *Islam*. With the surrender of self to God, the individual

(a) "Spirit of Islam," page 177.

enters upon a new life of sweet communion with God. Such communion is no doubt spiritual, but those who enjoy this bliss—and their number is legion in Islam—tell us that theirs is not the dream of the mystics, but a real converse with God, as between two friends. They realise that they have obtained their salvation, and the the bliss of paradise has already come within their reach. In the terminology of the *Sufis* this state which represents the last stage of spiritual progress in our life on earth, is called the stage of *liqa* (a union of the divine and the human). He who has attained to this stage turns to God and it becomes opposed to his nature to sin. He sacrifices everything he has - even his intellect and will—to the honour of God.[a] This complete self-surrender to God, this absolute identification of the individual will with the will of God, which constitutes the Islamic salvation, should by no means be confounded with passive fatalism, for resignation of the believer includes the idea of constant striving after righteousness: the identification of the will of the individual with the divine will implies that the believer take up the Divine will as his own and carry it through in life.[b]

With a view to secure his salvation, the Muslim begins with his own free moral choice and constant striving after righteousness (*Mujahada*), but his final deliverance is to be brought about by God's supernatural aid,—by His grace.[c] Islam does not ask us to believe in original sin, nor does it regard man deserving of utter condemnation, but it does not for that matter rest his salvation on his good deeds alone. If a man puts forth all his strengh to seek his God and strives to make peace with him, He, out of His grace shows him the way to reach Him, and seconds His efforts with His own aid in the shape of the Holy spirit.[d] He for-

(*a*) Sura IX, 41; IX, 24; VI, 163.
(*b*) Sura II, 203.
(*c*) Sura XVI, 111.
(*d*) Sura LVIII, 22.

gives him his past sins without requiring anybody to suffer punishment for him. And the Holy Spirit that abided with him now secures him from further sins. What greater proof can there possibly be of his having won God's pleasure than the very sweet words that God pours into his soul? And yet this is an earnest of the still fuller and richer bliss which he will enjoy in the life to come. "Those who say, Our Lord is Allah, and then show perseverance, the angels descend upon them and say: 'Fear ye not, neither be ye grieved, and be happy that ye have become heirs to the bliss which had been promised to you; we are your guardians in this life and the next.'"[a]

Islam, an Ethical Religion.

Another distinction of Islam lies in its being an ethical religion—a religion of character and conduct. For, it not only regulates our relations with our Maker, but it also gives us instructions as to how we should comport ourselves before our fellow-men. Nor does it merely give us a number of rules, but it lays down broad principles of conduct which may be applied to ever-changing exigencies of circumstances. Many a religion has been a failure because of its confusion with philosophy. "Religion," says a Christian writer[b] "is superior to philosophy because while philosophy influences only the learned few, religion influences the mass." This truth was fully recognised by the Prophet of Islam. He warned his immediate followers against abstruse reasoning and hair-splitting arguments. His eye was on their life, on their character. In fact the superiority of Islam over so many other religions lies in the fact that it gives us the rule of life and seeks to elevate the moral tone of the society. It combines lofty idealism with practical ethics, and hence it acts as powerfully on the ignorant masses as on the most educated. Its high recom-

(*a*). Sura, XLI, 30.

(*b*). Lecky.

mendation is its simplicity—freedom from complex dogmas and the so-called incomprehensible mysteries of faith. Its idealism strongly appeals to cultivated minds, and its hold on the average mind is powerful because of its simplicity and practicability. And hence its claim to universality—a claim which has to a great extent been justified by history. "The practical character of a religion," writes Ameer Ali "its abiding influence on the common relations of mankind in the affairs of every day life, its power on the masses, are the true criteria for judging of its universality. We do not look to exceptional minds to recognise the nature of a religion. We search among the masses to understand its true character. Does it exercise deep power over them? Does it elevate them? Does it regulate their conception of rights and duties? Does it, if carried to the south sea islander, or preached to the Caffrarians, improve or degrade them?—are the questions we naturally ask.[a]

If we estimate the positive rules of Islam and the principles underlying them, we cannot but be impressed with their wisdom and thorough insight into human nature. Let us take an instance. The Mosaic law of retribution—tooth for tooth, eye for eye—was supplanted by the humbler teaching of "Resist not evil" as given by Christ. Islam gives proofs of a more practical religion when it allows the punishment of the wilful wrong-doer for the purpose of preventing enormous evils, and at the same time it teaches in the most unmistakable terms the practice of forgiveness and the return of good for evil where such action is calculated to prove beneficial. "The return of evil," says the Quran, "is evil like unto that, but he who practises forgiveness and makes peace shall be rewarded by God,"[b] Again, "Good and evil shall not be held equal. Turn away evil with that which is better."[c] And yet again, "The paradise is prepared for the godly, who give alms in

(*a*). "The Spirit of Islam" by Syed Ameer Ali, p. 278.

(*b*) Sura XLII, 38, See the section on "Forgiveness" in "Teachings of Islam," page 53.

(a) Sura XLI, 33, 34.

prosperity and adversity, who bridle their anger and forgive men; for God loveth the beneficent."[a]

Freedom of Thought.

Lastly, we must not forget that Islam has consecrated Reason as the highest and noblest function of the intellect. All the principles of Islam are quite agreeable to reason and common sense. In the Holy Quran throughout the verses appeal to the reason and conscience of man. There is no teaching in that remarkable book at which human reason revolts. History bears ample testimony to the fact that Islam has always admitted the sovereignty of reason and has always encouraged the spirit of free inquiry.[b] In history, it has always been associated with the advancement of learning and the promotion of arts and sciences. In fact, Islamic science and free thought were one of the principal forces that made for the intellectual revival of Europe.

The principles enunciated in the Quran are no doubt regarded as final and sufficient for all ages, but their application to new circumstances is a matter of judgment. The laws therein laid down are by no means inflexible. Freedom of interpretation of the Quranic texts has always been acknowledged, and the commentators have made the best use of this freedom, each according to his own erudition, knowledge, and should we say, piety.[c] In Islamic jurisprudence, *qiyas* (private judgment) plays an important part, and Mussalman divines have made the best use of it, instead of slavishly following the opinions that find favour with certain classes of men. The results of their study and research, as recorded in their writings, are worthy of respect and consideration, but they are

(*a*) Sura V, 127, 128.

(*b*) Contrast with this the tyranny of Catholicism over the reason and judgment of men. Lecky writes:—"The period of Catholic ascendency was on the whole one of the most deplorable in the history of the human mind . . . . . A blind unquestioning credulity was inculcated as the first of duties, and the habit of doubt, the impartiality of a suspended judgment, the desire to hear both sides of a disputed question, and to emancipate the judgment from unreasoning prejudice were all in consequence condemned." Lecky's History of European Morals, Vol. II, page 206.

(*c*) Sura LVI, 78,

by no means binding on us. The two disciples of Imam Abu Hanifa, the great jurist, whose decisions are followed by the vast majority of the Mussalmans, boldly differed with their great master on many important matters. This spirit of free inquiry was fostered in the Muslim seats of learning. A study of history will convince every impartial critic that wherever Islam has made its way, it has spread the light of knowledge and culture, it has strengthened the moral tone of the people, it has elevated society;—in short it has been the friend of culture and enlightenment, the patron of arts and letters, the guardian of individual and national character.

M. ATAUR RAHMAN.

Rajshahi, Bengal.

Who is Poor?

"Poor is he, who is poor (in good deeds) on the day of judgment."—*The Holy Prophet.*

Who is an Powerful?

"Powerful is he who can control himself at the time of anger."—*The Holy Prophet.*

To Our Young friends at College, II.

Young sons of Islam, wake, arise amain,
The Voice of God has thundered once again,
The voice, that in the cave of Hera spake,
And made the world asleep to its centre shake.

Awake, the Voice is potent as of yore,
Arise, again it calls to victory as before.
Ahmad, who gave the dying world its balm,
And in the night of darkness brought the lamp o' Islam,

Ahmad, who made men of beasts and angels out of men,
And to the desert Arab gave the world's domain,
Ahmad, may his name be bless'd in heaven as in earth,
Appear'd here again in his servant's birth.

The light o'Islam had dimmed and darkness closed,
And cant and custom had faith and thought deposed.
Where strength and life once dwelt now sad decay and death,
And vain were hopes to quicken with the human breath.

God's holiest gift, fair Islam had taken its flight
From earth's foul fields to Siru's heavenly height.
A son of Fars would bring it back,[a] the Prophet so did say,
Would break the cross[b] and kill the swine[c] all duly in his day.

The servant came and did what Ahmad long had said,
The sky showed signs, the earth cried aye, the Dajjal[d] low was laid.

Brave waves the banner once again, high as human eye can see,

(*a.*) Prophecies of the Holy Prophet in the *Hadis*.

(*b.*) Prophecy in the *Hadis* meaning to prove the baselessness of Christianity.

(*c.*) Prophecy in the *Hadis*,—meaning overthrowing mischievous persons who are the enemies of Islam.

(*d.*) Dajjal is the modern spirit of Godless materialism of Europe.

Summoning all hearts of valour to heights sublime and free.

Then start, all ye sons of Islam, hasten to the prophet's call,

The Voice of God it is that speaks to the great as well as small.

Look not back, nor faint, nor halt, though mighty shadows you may scare.

He alone is truly Muslim who live but to do and dare.

ABUL HASHEM KHAN CHOUDHRY.

Extracts from the Holy Quran.

M. Abdullah Allah Din (Allah Din Buildings, Oxford Street, Secunderabad) has compiled a large number of extracts from the Holy Quran on 26 different subjects, for free distribution. Some of the subjects included in the "Extracts" are :— God, Prayers, Intercession, Prophets, Charity, Usury, Lawful and Unlawful food, Knowledge and Wisdom, Women, Repentance, Judgment Day, Death, Quran etc. etc. The Extracts cover about 120 pages. Applications should be addressed to the Author.

The Evidences of Islam, by Hajee Abdullah Browne.

This small book contains nine very strong arguments of the Divine origin of Islam. We recommend the book to every thoughtful man and woman for careful perusal. It may be had for 20cents (4d.) from the Manager, Islam Book Depot, Hospital Street, Fort, Colombo.

"May God reward you for it."

In these days of culture and enlightenment much talk is heard about the value of corporate life. Every one is for union and social side. While so much is said about it, very little is really done to achieve this object. A community is made up of units who naturally tend to adhere to their own isolated individualities. The preservation of independent individuality is the natural desire of every member of the species. Yet this is what forms the greatest bar to real union. Until this inherent yearning of the self is made to reconcile itself to the desirability of concerted action, real social life is bound to remain a delusion. The case becomes abundantly clear by a reference to the beads of a rosary. Every single bead has a tendency to separate, but there is the connecting string that binds them all together. Once the string breaks, the beads refuse to come together. The human race affords a parallel. Each member is inclined by nature to stick to his own personality. There is need of a connecting link potent enough to string together the stray units into a powerful whole. This link is the one thing needful. Each nation strives to find one for itself. We notice a common political creed here and a common national ideal there being employed as a welding instrument, but union, real and actual, is unknown. It is a pity that mankind have, as a whole, failed to make use of the handiest, the easiest, and yet the surest of connecting links. With all our differences, we had a common relationship in the one true God of the Universe. While the other nations fail to realise the efficacy of this link, Islam casts the Moslem community into a single mould by making each individual member to centre all his hopes and aspirations in one and the same focus. Thus, inspite of the natural tendency to separate, the Moslems are bound to unite. All diversified desires and differing views converge to a common centre. This was the solid plan followed by the Holy founder of Islam to weld together the discordant elements into a homogeneous whole and the whole of the Moslem society became a single body all the world over. It was

when the Moslems took to their own ways and refused to derive their lines of conduct from the Holy Quran that they presented a secene of dismemberment and disintegration. Their hold on the connecting link became loose and the entire body collapsed with a crash. The heading of this note is among those common forms of speech which are repeated by a Moslem each time he happens to receive a good turn from his friends. He does not bring in his personality, but ignoring his own self refers to the connecting link. So on each occasion of exchanging good turns Moslems turn to the centre and become linked together. Thus the nearer they draw together and the more they deal with each other, the more closely knit they are bound to become. This clearly proves that the Muslim society is based on the true principles of union and cordiality. Love for God, the Creator and the Sustainer of the Universe, is the common property of all and is the strongest tie to bind together the scattered units of a community. The wonder-working charms of this common asset can be seen at their best, if we look back to the days of Holy Prophet when men belonging to different and often hostile nationalities became like brothers in the unity of Islam. The connecting link was too real and strong to leave room for any chance of rupture. The more they lived together the more were they united, till at last all of them became one in spirit and the union and social ideal was real and complete.

So in this one expression there are elements which possess the power of killing selfishness, impiety and ingratitude, and of creating instead the high virtue of mutual regard, piety and gratitude. As in our social relations we are constantly required to acknowledge our indebtedness to our friends, we learn to ignore our own selves and turn to God as the source of benefit and help, and commend our friend to God who can requite his kindness to us much more richly than we weak beings can.

"Please God."

Every community has its own mottoes and watchwords which, when carefully studied, give a very vivid insight into

its peculiarities and characteristics. إن شاء الله (Please God) is among the household words which are often on the lips of every professing Moslem. Whenever a Moslem is called upon to speak about any future action, he invariably adds this clause to his statement. The words are clear and significant. The unborn future is a sealed book to man, and only the all-knowing God knows what turn the course of events may take an instant hence. Man's helplessness about the knowledge of the unknown future is only too self evident to need any elaborate mention. So a Moslem clearly realises the possible range of his knowledge. He does not like to launch upon the unforeseen future on the meagre strength of his own resources which are too feeble to enable him to penetrate the palpable darkness which enshrouds the future. It is nothing short of rashness to shape one's course of action on the forecast prepared about the future out of the guesswork of imagination. It will be only a leap in the dark. To venture into the domain of the hidden future on the support of one's conjectural estimate is surely a hazardous course. The only possible way is to implore help from One who has knowledge and control of the future. God is the sole possessor of such a knowledge and control. This is an admitted fact, so a source of help is ready to hand. A Moslem has learnt to live in the living present. He confines his direct activities to the opportunities which the rich present unfolds before him. He clutches at them wholeheartedly, and whenever he happens to look forward to the unknowable futurity, he does not dare to enter into it singlehanded. He invokes the Omniscient God for help, and strengthened by His succour, he can stand a chance of success in these hidden quarters. So whenever a Moslem is brought to face the future, he does not grapple with it unaided, but feeling the utter inadequacy of his own powers he resorts to the most significant formula إن شاء الله which simply means that he does not know what is in store in the womb of futurity and therefore, unless God comes to his help, it is impossible for him to dogmatise about it. Thus he makes up the awful deficiency and fills up the wide gap and fully equipped he can safely

enter upon his future schemes. This tells us that a Moslem lives under a constant sense of divine care and protection. He makes the best and the most of his powers and abilities and employs them to the best advantage, because not to make the most sensible, prudent, intelligent, and diligent use of one's God-given faculties is to insult the Divine gift which a grateful Moslem can not have the hardihood to do. But the imperfection which is the common lot of human species puts a clog upon even the acutest of wits, so to attain to success and to avert failure human resources need to be continually reinforced by the Divine hand. It is to satisfy this natural craving that a Moslem turns to God when he feels his weakness to stand in his way. It is now easy to see what sort of life a Moslem is required to lead. His trust must be completely in God whom he cannot afford to forget at any moment. His mind is filled with the conviction that His only source of help is God, and he must therefore place full reliance upon His help. He is to lose his own weak will into the stronger will of God, and thus lead a perfectly godly life. When he falls down helpess at His threshold, then the loving God of the Universe takes him up by the hand and claims him as His own.

A Word of Advice.

(These directions were given in writing by Mirza Bashir-ud-Din Mahmud Ahmad, second successor of the Promised Messiah, to Q. Abdullah B.A., B.T., on the occasion of his departure for England as a Muslim Missionary.)

"I seek refuge with Allah against Satan the Rejected. I begin with the name of God the Beneficient, the Merciful. We praise and glorify Him and invoke blessings on His revered Prophet.

"I commit you to God who is one and who has neither wife nor son. May He be your guardian, helper, guide, teacher, and leader. Amen! The task with which you have been entrusted is an onerous one, I should say it is beyond the power of man. It cannot be accomplished but with His help. The heart of man is in His hands. Regeneration and purification of heart are, then, His work. You should, therefore, repose complete trust in Him. Never entertain even for a moment the idea that you are capable of doing anything. Your heart should ever be full of Divine love and you should steer clear of pride and boasting. Humiliate yourself before God whenever you meet an opponent. Banish the idea from your mind that *you* will answer him—nay, even assure yourself that you do not know anything. Forget all that you know; yet at the same time have a firm faith that God is with you and He

will instruct you in all things. Pray God and do not even for a moment entertain the idea that your adversary will get the better of you. Rest assured that you will be victorious. But at the same time keep in view the Divine independence (*ghina*) and bear in mind that He does not stand in need of human help. He who is proud of his knowledge is brought low even though he be working for the Divine cause. At the same time Divine help is not extended to him who is over-awed by his enemy. So there should be neither pride nor boasting nor fear nor again perturbation of mind. Bear yourself with all humility and faith and face the enemy resolutely. None will overcome you. Even if your opponent ask of you what you do not know, the angels of God will come to your help and your tongue will flow with truth, and Divine inspiration will instruct you in all that you require. It is a truth. Doubt it not. The opponent against whom you are being sent is not to be regarded as an ordinary one. For three hundred years, rather more than that, the Muslim missionaries have in vain tried to win him over He has baffled their attempts at every step. Yet there is no cause for despair, because the Islam that has hitherto fought him was not the real and living Islam. It was only a lifeless skeleton. Who can dispute the fact that even a child can overthrow a skeleton. Attack him with the weapons of the real and living Islam and he will of himself run away.

"Europe is now steeped in materialism. She is the mine of all sciences. She is proud of her knowledge. She is puffed up with the thought that what she thinks to be civilization is the real civilization and that all else is barbarism. People, finding her so far advanced in science, are overawed by her extravagant claims while as a matter of fact the sciences of Europe can not be put in the balance against the knowledge contained in the Quran. Her theories are subject to constant change while the Quranic truths are eternal and unchangeable. Hence a Muslim who believes in the Holy Quran cannot for a second be cowed down before her. If he studies her civilization in the light of the Holy Quran, it will appear to him anything but civilization and its bright pearls will appear no more than mere oyster shells. Therefore never be dismayed by the theories of Europe. If they ever begin to vitiate your mind, take to the study of the Holy Quran and the works of the Promised Messiah and you will find such knowledge therein as will counteract their unhealthy influence. Bear in mind that you are going to conquer Europe and not to be conquered by it. Do not be afraid of her pretensions for they are utterly baseless. Do not yield to the irreligious influences of Europe. But try to bring Europe round to the Islamic civilization; remembering at the same time the injunction of the Holy Prophet بشروا ولا تنفروا i.e.,

Convey glad tidings to the people and scare them not away. Speak gently. I do not mean to say that you should keep back the truth, because that will mean the ruining of your mission. Speak the truth boldly. What I mean to say is that Europe is suffering from certain maladies. It would not do to refuse admission into the fold of Islam to a person who accepts all the fundamental principles of it, but is unable to give up all his weaknesses at once. If he is willing to slowly give up his errors and mend his ways, we should not be uncompromising in our demands. Do not narrow the bounds of the Divine kingdom, yet you should never hesitate to speak out the truth and never shrink from the expression of true beliefs. Convey the truth to others and do not for a moment think of others' rejection of it. Let them disbelieve if they choose to do so, but why should you make yourself guilty in the sight of God by concealing the truth? He is a fool indeed who, in order to prevent his comrade from taking poison, himself takes a large quantity of it. Your own self has a prior right to your care. So if people reject the truth, you should not be tempted to so interpret the Word of God as to make it palatable to your audience. Islam does not stand in need of such preaching. This would be victory for Christianity and not for Islam. Do not swerve even a hair's breadth from the point where Islam has made you stand. Stand your ground firmly and you will find people flocking to you in large numbers. Even an enemy will hate the underhand policy of relinquishing the truth for the sake of making converts. Observe decent economy in food and dress. It is true, people do not like to see things against their etiquette. But if they once come to realise the fact that behind all this lies the fear of God and not a desire to offend their cherished tastes or feelings, they will come to love and revere you. It is not lawful to eat the flesh of an animal that has been killed from the back side of the neck or suffocated to death. The Quran forbids it and the Promissed Messiah, on inquiry from the intending passengers for England, also forbade it. But if the Jews or Christians slaughter a clean animal by the throat, whether they recite the name of God or not, it is lawful for you to eat of its flesh. Begin eating it with the name of God. The Jews, I hear, are very careful about the matter of slaughtering animals for eating. You may eat that flesh without any misgiving. As the Christians slaughter animals from the backside of the neck or kill them by suffocation you should be careful about the flesh procurable at their shops or hotels. It is lawful for you to eat food cooked by them. Flesh of fish as well as that of a clean animal shot with a gun is also allowed. There is no harm in eating of the same plate with a Christian; for it is not man that is unclean: it is the unclean thing that makes him unclean. You are not allowed

to shake hands with women ; try to explain beforehand in the best possible way. A lady came to see he Promised Messiah. He informed her that the Holy Prophet, may the blessings of God be upon him, did not take the hands of ladies in his hand, as it was usual for him to do in the case of men, while performing the initiatory ceremony. This involves no derogation of women ; for just as a man is not allowed to shake hands with a woman other than his near relative, similarly, a woman is not allowed to shake hands with a stranger. To remove sin, Islam strikes at the very root. Such precautions are safeguards against evil. Always speak gently and thoughtfully. Never be in haste. Do not give your answer in a hurried manner ; never try to evade the question. Try to make others understand with a sincerity rooted in love. Be gentle even when opposed by harshness. Try to do good to every body, no matter what creed he professes, so that he may appreciate the beauty and holy character of Islam. Look after those that may, with God's grace, be enabled to accept Islam through you. Take care of them even as a shepherd does of his flock. Help them in their religious and worldly difficulties to the best of your powers. Share all their troubles in a brotherly way. Pray to God for the strengthening of their faith.

"Pay special attention to the study of the English language. Maintain a respectful and obedient attitude to Chaudhri Fateh Muhammad. As long as he is there, try to act according to his instructions, consistently with the teachings of Islam. Co-operate with him with love and affection and be not in any way a hindrance in his way. Be an active partner in his labours. Your relations should be governed by such mutual regard and love as may elicit wonder and admiration from the people there.

"Study the Quran and the traditions and have a perfect acquaintance with the writings of the Promised Messiah. Study the Christian literature and Christian theology thoroughly. It would be an advantage to make a constant study of some of the books on the exposition of the Muslim Law, for that is also very important, because you shall have to enlighten people there on the minute practical details of the Islamic Law. Let the people see and feel the unity of the Ahmadiyya Movement and the need for it. There should be no mincing of matters about the fact that Islam and Ahmadiyya Movement are not two different things. They are but two names for the same thing. Try to efface from the minds of the people the idea that the Ahmadiyya Movement is only the name of a Society. It is not a Society in the popular sense of the word. It is the name of a religion, the same old religion of Islam in its pristine purity. Teach then to the people the tenets of Ahmadiyyat, which means Islam, *i.e.*, to give up one's desires and resign

oneself to the will of God. The people of Europe do not hesitate even to question the existence of God. They wish to have religion according to their own way of thinking. With all their legitimate liberty and freedom in wordly concerns they must be made to recognise the necessity for submitting to Divine Law. Do not be over-anxious about the number of converts but be particularly solicitous for true converts. Try to create in them a sense of the sublime simpicity of Islam and from words lead them on to actions. You have seldom been across a horse, but you are now going to bestride a lion. Many there are who tried to do so, but instead of getting on its back they were gulped down into its stomach. Pray to God that this lion may tamely submit to you. Pray to God whenever you are in any difficulty. If your need is immediate and urgent, and the time is too short for a reply from me, then post a letter to me and pray to God fervently. It is possible that you may meet with a solution of your difficulty even before the receipt of a reply from me. The ways of God are wonderful and past finding out. He is Omniscient and All-Powerful. Try to imbibe Sufi ideas. Moderation in food, speech and sleep is a good remedy. Tahajjud (praying in the latter part of the night) is a good weapon against the materialistic influences of Europe, because people there retire to bed late in the night to wake up when the sun is high up. Go to bed immediately after you have said the *Isha* prayers. It would, of course, interfere a little with your missionary work but trust in God; He will make good your loss in another way. People will be drawn towards you of themselves. Visit the rural population and preach to the poor, the peasants and the labouring classes. These people would readily listen to the Word of God and develop spirituality more rapidly and effectively than the well-to-do classes, because the former are comparatively simpler and quicker to grasp the truth than the latter. Stay for a month or two somewhere near London at some little hamlet and there begin your work with a trust in God and then wait for the result. It is true they are sometimes harsh even to rudeness, but when they will realise the truth, it will not be a half-hearted affair. Do not lose heart on account of their harshness. A patient never takes a medicine joyfully. Consult me before you undertake an important task. God be with you and preserve you against every evil influence and give you strength and power to do good deeds. May your words be inspiring. Bear in mind that England is a land of freedom and liberty. There may be some evil minded men intriguing against the British Government. See that you not only guard yourself against the evil influence of such men, but try to save others from falling victims to the same influence."

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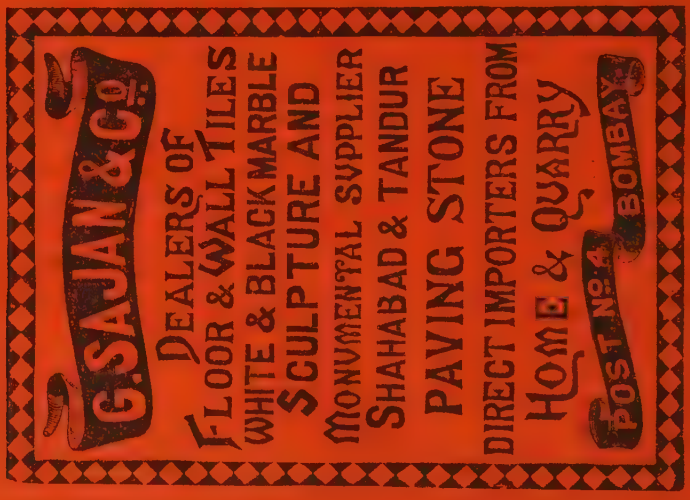

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بسم الله الرحمن الرحيم
نحمده و نصلی علی رسوله الکریم

The Quranic Conception of God: AND Practical Teachings of Islam.

(A refutation of statemente made by the Rev. Samuel M. Zwemer, D.D., of the Nile Mission Press)

BY

Chaudhri FATEH MUHAMMAD SAYAL, M.A.

While reading a book by Church of England Missionary in Egypt—Rev. Samuel M. Zwemer, D D., of The Nile Mission—I came across some passages wherein he tries to show that the Quranic conceptions of the Deity are not moral—and, that in consequence of these defective conceptions, the practices of the followers of the teachings of the Quran are immoral, and that all the troubles of the Muslim world are directly due to the religion of the Quran—Islam.

I do not propose to set myself the superfluous task of comparing the practical morals of the Christian communities with those of the Muslim communities, but am content to indicate that there is one point from which Dr. Zwemer or any other adverse critic of Islam cannot escape, *viz.*, that for 1,000 years the Muslims were the leaders of the whole world in every branch of human activity, *i.e.*, in Religion and Philosophy; in Science (Astronomy, Chemistry Mathematics, &c.); in Art and Architecture; in Literature; in Agriculture; in Discoveries and Inventions; in Law and in the Art of Governing: and I assert that the impetus which resulted in such widespread success was directly due to the inspiration which

the Muslims derived from the words of the Quran, and the teachings handed down from the Prophet of Islam.

The Quran extols learning and labours of men and asks us at every step to ponder upon nature and derive lessons from it, as a verse says: "That man is faithless who does not ponder over Earth and Heaven and the things which they contain," and again "How many signs there are in the Heavens and the Earth—men pass over them but yet are blind to them. Do not they observe the clouds, how they are formed and the Vault of the Heavens, how it is upraised, and the Earth, how it is outspread?"

We, Muslims, are not asked to believe, like children, just what we are taught without putting it to the tests of Reason and Experience.

"The Quran is (in fact) a rehearsal written on honoured pages, exalted and purified, in the hands of scribes, honoured in righteous." "Woe to man! What hath made him unbelieving? Of what did God create him? Of moist germs He created him and fashioned him . . . . but man hath not yet fulfilled the bidding of his Lord . . . Let man study his food (how God hath provided it) . . . . . It was We who sent down the copious rains, then cleft the Earth with clefts and caused the up-growth of the grain and grapes and healing herbs, the olive and the palm and enclosed gardens thick with trees, and fruits and herbages."

"Assuredly in the creation of the Heavens and the Earth: and in the alternation of night and day; and in the ships which pass through the sea with what is useful to man; and the rain which God sendeth down from the clouds giving life by it to the Earth, after its *death*; and in scattering over it all kinds of cattle: and in the change of the winds; and in clouds which are made to do service between the Heavens and the Earth are signs for those who understand."

"Yet there are men who take to them idols along with

God and love them with the love due to God only but in the faithful the love of God is the strongest."

Verses like these made the Muslims do whatever they accomplished throughout the centuries which followed the life and death of Muhammad (peace and blessings be upon him).

Margoliuth states in his introduction to Rodwell's translation of the Quran:

"There is, however, apart from its religious value, a more general view from which the book should be considered.

"The Koran enjoys the distinction of having been the starting point of a new literary and philosophical movement, which has powerfully affected the finest and most cultivated minds among both Jews and Christians in the middle ages. This general progress of the Muhammadan world has somehow been arrested, but research has shown that what European scholars knew of Greek Philosophy, of Mathematics, Astronomy and like sciences for several centuries before the Renaissance was, roughly speaking, all derived from Latin treatises, ultimately based on Arabic originals: and it was the Koran, which, though indirectly, gave the first impetus to these studies among the Arabs and their allies. Linguistic investigations, poetry and other branches of literature also made their appearance soon after or simultaneously with the publication of the Koran; and the literary movement thus initiated has resulted in some of the finest products of genius and learning."

I agree with Margoliuth that the progress of the Muhammadan world (which had been so great and glorious) has *somehow* been arrested.

The reason for this arrestment of progress will, however, prove (on honest examination) not to be due (as alleged by Zwemer and others) to the religion of Islam—but, on the other

hand, directly due to the falling away of professing Muslims from the Right Path of Islam which is clearly indicated in the Quran.

This view is obvious in the weakness and corruption of the governing and official classes in Turkey, Persia, Egypt, Morocco, &c., which, during the past three or four centuries, had gradually become worse until their behaviour formed a painful contrast to the high principled conduct of their predecessors in the days when the Muslims were faithful to the laws of Islam and were, in consequence, the world's leaders. The fault lies more with the rulers than with the mass of the people, most of whom, even to-day, have preserved much of the simplicity and earnestness of their faith.

It is true, at the present time, that the life of an average Muslim is, in most ways, superior to that of an average European. His habits are cleaner and more regular. He is more full of kindness and hospitable feelings. He is not greedy for gain and he does not run after useless and vain pleasures. With all that I have seen in the West and with all the "blessings of civilization," I heartily say, commend me to the life of a simple and poor Muslim in the East, which, in the light of the Quran, is far nobler and much nearer to God; far healtheir, physically and spiritually, than that of the luxurious barbarian of 'civilized life.'

Nothing could be more scathing or full of intenser contempt for the ways of the modern world than the summing up of it by the late Lord Tennyson, England's Poet Laureate, in the verses hereafter quoted. No one would ever accuse him of narrowness of views or being wanting in patriotism, and it may be noted that since Tennyson wrote these words the faults of civilization have multiplied and the inmost desire of every pure and free soul is to escape from the terrible bondage of it all—and such a one will re-echo the words of the poet when he sings:—

"Be mine a philosopher's life in the quiet woodland ways

Where if I cannot be gay, let a passionless peace be my lot,

Far off from the clamour of liars belied in a hubbub of lies ;

From the long-neck'd geese of the world that are ever hissing dispraise

Because their natures are little, and whether he need it or not,

Where each man walks with his head in a cloud of poisonous flies."

Maud, IV, IX.

I am not going to claim that Muslim communities are entirely free from the faults of greed, &c., due to selfishness, which are bringing about the failure of Christian Society, but maintain that these faults are almost entirely restricted to the ruling and official classes, whereas, in the Western World the spirit of greed has permeated the masses of the people. Yet, it has often been asserted that, even in Christian countries the quality of charity is much stronger among the poor.

Now, as to the Quranic conceptions of God, Zwemer's criticism, briefly expressed, amounts to this :—That while the Holy Prophet had measurably true ideas as to the spiritual attributes of God, he had erroneous ideas as to His *moral* attributes.

According to Dr. Zwemer, the Muslim view of God is a hard, harsh, and wilful tyrant whose actions are not ruled by any ideas of Right or Wrong, but by caprice.

He reaches this conclusion, without quoting a single word of the Quran to prove it, while on the other hand he freely quotes some ignorant and prejudiced European writers, who know as little of the true spirit of Islam as Dr. Zwemer himself.

It is wonderful, with what ease these missionaries impose

upon the credulity of the confiding Westerners, when they attempt to explain or disparage Islam.

The total neglect to quote from the Holy Scriptures of Islam, goes to prove, that this maligner of Islam has not even the primary intention to act fairly—and that he assumes his readers to be fools without any power of independent judgment.

In contravention of the usual practice of Christian missionaries, I will now advance some of the most characteristic of the Quranic conceptions concerning God and quote from the Holy Book of Islam or the Traditions of the Prophet to prove my statements.

The Islamic idea of God is most noble, high, beautiful, loving, reasonable, and consistent throughout, and makes, therefore, a strong and direct appeal to the human mind and to the highest or humblest intellects: and because of its beauty and love it appeals to the heart.

To retain its hold on the mind of man, it is necessary that it should be reasonable, not only at first sight, but on subsequent investigation and fuller knowledge.

God is *really* present to the true Muslim in a way that cannot be realised or comprehended by any worshippers of idols or man-made deities.

The most elevating poetry written by Muslims has ever been in praise of God and to express love and devotion to God —dearer to the writers than life itself. I would have liked to give here a translation of some of these poems, but space does not permit me to do so.

Now in order to convey some idea of the Wisdom, Beauty, Strength and Mercy of God, I will quote a few verses and extracts from the Quran.

"(I begin) in the name of ALLAH, the Benificent, the Merciful. All praise belongs to ALLAH, Creator and Sustainer

of the worlds, the Benificent, the Merciful, Master of the Day of Retribution.

Alfatiha, 1-4.

"ALLAH! There is no God but He, the Living, the Self-Subsisting: Neither slumber nor sleep seizeth Him; to Him belongeth whatever is in the Heavens and the Earth; who is there that can intercede with Him but by His permission? He knoweth what is before them (men) and what is behind them; and none comprehendeth any part of His knowledge, except what He willeth; His throne comprehendeth the Heavens and the Earth and their protection tireth Him not; He is the Most High, the Most glorious."

"He is God, the Creator, the Producer, the Fashioner. His are the beautiful names. Whatsoever is in the Heavens and the Earth, praiseth Him, and He is the Mighty, the Wise."

"Say. He is God alone; ALLAH is independent of everything—and everything dependeth on Him.. He neither begetteth (a son) nor is He begotten; and there is naught like unto Him."

"Hast thou not seen how all in the Heavens and in the Earth uttereth the praise of God? The very birds as they spread their wings—Every creature knoweth its prayer and its praise, and God knoweth what they do—God's is the Kingdom of the Heavens and of the Earth; and unto God is the final return!"

The Light.

The foregoing verses (it may be interjected) speak rather of the Majesty, Power, Glory and Uniqueness of God—but do not emphasize the Love of God.

That God is Love, and that His Love is even greater than His Glory is fully exemplified in the verses and names of God which follow. Let us take the names first.

RABBIL ALAMIN—generally translated as "Lord of the Universe"—means one who creates and sustains His creatures throughout their natural growth or development. The word RABB, compared with the Hebrew word AB (Father), shows naturally as well as philosophically the characteristic of continuity AB ends abruptly with a single B, whereas RABB has a double B—or B—B continuous, as in the case of a recurring decimal.

Consider, in the ordinary sense, the functions of Fatherhood. Too frequently, in the so-called *civilised* countries fatherhood ends with the initial act of procreation, and for the further progress and development of the child in its pre-natal state or after it is born, AB (father) is not necessary—whereas RABB is indispensable at every stage of development.

So the Muslim word ربّ RABB actually contains AB—but means much more than AB. It contains all the meaning of *Parents* (Father and Mother) and a good deal more besides.

AL-RAHMAN. This name of Allah is generally rendered into English as *The Merciful*, but in the richness of the Arabic languages it has a much fuller meaning which shows a close connection between the creature and Creator. The root of the word is RAHM (literally 'he showed filial love') but this meaning depends on the word RIHM which means *womb*—so with a slight change in the vowel sound RAHM means sympathetic feelings caused by close blood relationship and ultimately the word came to signify *filial love*—the earlier meanings having been dropped: but filial love implies blood relationship.

Again, the word RAHIM from the same root means one who shows filial love and RAHMAN the Muslim name for God is the intensified form for RAHIM, because in Arabic, by adding letters to a word, its meaning is intensified. So RAHMAN means *the most loving*, and because there is only one Being who is most loving it is applied solely to God; and it is blasphemy in Islam to apply it to any other being—to a human parent RAHIM could be applied but not Rahman.

AL WADOOD. This name of Allah is derived from the root WUD which means love and WADOOD is the intensified form of the same and is applied solely to God.

AL HANNAN. This name is derived from HANEEN or ANEEN. It is intended to be an imitation of the sound of weeping, (1) as in the case of sorrow, (2) as in the yearning of a mother for her child.

It would take too much space to analyse each name separately, so I will content myself by giving the signification of some other names of Allah. For instance, AL RAOUF means mild, kind, gracious. AL QUDDUS means the Holy, the Loving the Compassionate, the Peaceful, the one who makes up human defects, the Beautiful.

These names of Allah prove that the Muslim conception of God is most high and noble—and that he is regarded as bounteous and loving, and therefore He is the only one who deserves our Praise, Gratitude, Love, and Obedience.

I will now quote some verses from the Holy Quran which corroborate these ideas :—

Say :—Praise be to God and peace be on His servants whom He hath chosen ! Is God the more worthy or the gods they join with Him ?

Is it not He, who hath made the Heavens and the Earth and hath sent down rain to you from Heaven, by which we cause the luxuriant groves to spring up ? What ! A *god* with God ? Yet they find equals for Him!

Is it not He, who hath set the Earth so firm, and hath made rivers in its midst, and hath placed mountains upon it and put a barrier between the two seas ? What ! A *god* with God ? Yet, the greater part of them have no knowledge !

Is it not He, Who answereth the oppressed when they

cry to Him and taketh off their ills, and maketh you to succeed your sires on Earth? What! A *god* with God? How few bear these things in mind!

Is it not He, Who guideth you in the darkness of the land and of the sea and Who sendeth for the winds as the forerunners of His mercy? What! A *god* with God? Far from God be what ye join with Him!

Is it not He, Who created a Being, then reneweth it, and Who supplieth you out of the Heaven and the Earth? What! A *god* with God? SAY:—Bring forth your proofs if ye apeak truth." THE ANT.

"And the Cattle! For you hath He created them: in them ye have warm garments and gainful uses: and of them ye eat:

And they beseem you well when ye fetch them home and when ye drive them forth to pasture:

And they carry your burdens to lands which ye could not else reach but with travail of soul; truly your Lord is full of goodness, and merciful:

And, He hath given you horses, mules and asses, that ye may ride them and for your ornament: and things for transport of which ye have no knowledge, hath He created.

Of God it is to point out "the way." Some turn aside from it: but had He pleased, He had guided you all aright.

It is He who sendeth down rain out of Heaven: from it is your drink; and from it are the plants by which ye pasture.

By it He causeth the corn, and the olives, and the palm trees, and the grapes to spring forth for you and all kinds of fruits: verily in this are signs (OF LOVE) for those who *ponder*.

And He hath subjected to you the night and the day: the sun and the moon and the stars for those who *understand*.

And all of varied hues that He hath created for you over the Earth: verily, in this are signs for those who *remember*.

And, He it is who hath subjected the sea to you, that ye may eat of its fresh fish, and take forth from it ornaments to wear—thou seest the ships ploughing its billows—and that ye may go in quest of His bounties, and that ye might *be grateful*.

And He hath thrown firm mountains on the Earth lest it move with you, and rivers and paths for your guidance and way marks. *By the stars also are men guided.*

Shall He then who hath created be as he who hath not created? Will ye not *consider*?

And if ye would reckon up the favours of God, ye could not count them—Aye! God is right Gracious, Merciful!

THE BEE.

If we study the last seven verses, we must observe that an appeal is made to our sense of gratitude and also to our intelligence—that we should love, praise, thank and worship God alone—which is the Right Path—and not associate any gods or created beings with HIM. Take note of the italicised words at the end of each verse and it will at once dawn upon you that they display a marvellous psychological progression of ideas—calculated to awaken our sense of love and gratitude.

Firstly, in order to realise God's love and care for us, we are required to *ponder* (on His beneficent provision for our needs)—this will enable us to *understand* (which implies that we have comprehended our indebtedness to God and thought over our relation to Him). Having *pondered* and

understood : we are next called upon to *remember* (that our state of understanding may be kept alive—one means of which is frequent prayer) : the constant remembrance of the bounties of God will produce in our hearts gratitude and we shall *be grateful.* Having attained to an habitual state of gratefulness to God : we shall then receive his constant spiritual *guidance* (as the sun, moon and stars, mountains rivers and paths of the earth give us material guidance in our earthly journeys). And finally we are invited to *consider*, and indeed, when we have *pondered*, *understood remembered*, *become grateful* and recipients of spiritual *guidance*, we shall find our greatest happiness in *considering* (contemplating) the relation between God and ourselves—between the Creator, Nourisher and Sustainer and all that He has created.

If we consider the whole question, it seems to be the height of folly, ingratitude and injustice to substitude Jesus or Muhammad (peace be on both of them) in the place of ALLAH. We do not even care to substitute some one else for our earthly fathers if we possess only an everage share of respect and love for them. Why then should we exalt men, however good and holy they were, to the throne of God, the Lord of the Universe ? Consequently, the Quran says " Your God (the object of your worship) is *the one God.*"

And God the Bountiful says :—

" Leave Me alone to deal with him whom I have created (man) and on whom I have bestowed vast riches and sons dwelling before him, and for whom I have prepared a bountiful reception (into this life), yet desireth he that I should add more."

The foregoing verse shows that our future bliss will depend upon our realization of past favours (love and obedience or service). How beautifully is this illustrated in the Muslim household song, which has been retold in English verse by the late Sir Edwin Arnold.

The Sultan and the Potter.

Call Him "Al-Malik" King of all the kings, Maker and Master of created things.

The Sultan of Damascus found asleep
The potter Ebù Solul.
And bore him to the palace, where he waked
In garments beautiful.
* * * * * * *
Consider! if a king should call thee "friend,"
And lead thee to his court.
Roofed large with lazulite, and pavemented
with flow'rs, on green floors wrought;
If he should bid thee sit at meat; and spread
A table, served so fine
There lacked not any pleasant food or fruit
But came at call of thine;
If he hung high a glorious golden lamp
To shine where thy feet tread;
And stretched black broidered hangings sown with gems
For curtains to thy bed;
If for thy heats he made soft zephyrs blow;
Sent at thy thirst, sweet rains;
And filled the groves with minstrels, gaily garbed,
To charm thee with their strains;
If, past the confines of his palace-grounds,
He showed thee spacious seas.
Where, wafted o'er the dancing foam, might sail
Thou and thine argosies;
If, for society in that fair place,
He gave glad companies,
Kinsmen and friends and help-mates and the bliss
Of beauty's lips and eyes:
With wisdom's scroll to study, and the ways
Of wondrous living things;
And lovely pleasure of all ornaments
That nature's treasure brings,

Coral and pearl ; turkis, and agate stones
Milk-white or rosy-veined ;
Amber and ivory ; jade ; shawls wove with gold,
Scarves with sea-purple stained ;
If the king gave thee these, and only wrote
Upon his inner door ;
" Serve me and honour me and keep my laws,
And thus live evermore.

* * * * * * *

In better bliss, when ye shall pass hereby,—
As surely pass ye must :——"
Who is there would not praise that monarch's name
With forehead in the dust ?
Lo ! but He doeth this—Allah our King,
His sky is lazulite ;
His earth is poured with emerald-work ; its stores
Are spread for man's delight ;
His sun by day, His silver stars by night,
Shine for our sakes, His breeze
Cools us and wafts our ships ; His pleasant lands
Are girdled with the seas
Which send the rain, and make the crystal bridge
Whereby man roams at will
From court to court of Allah's pleasure-house ;
Seeing that writing still
Upon the inner gate which all must pass—
" Love Me and keep My laws
That ye may live, since there is greater life
Beyond these darkened doors."
If Ebu Solul, the Potter, loved Him not
Whose kindness was so strong ;
If Ebu Solul kept not the palace laws,
Had not that Sultan wrong ?

O Sovereign Giver of good things,
We praise Thee,
" *Malik*," *King of kings.*

What has Zwemer to say in answer to this or to the prayer of Muhammad (on whom be peace and blessings of God) which I now quote from the *Hadis*?

"O LORD grant to me the love of thee;
Grant that I love those that love Thee;
Grant that I may do the deeds that win Thy love;
Make Thy love dearer to me than self, family or wealth."

May ALLAH grant that Zwemer may get rid of his ignorance—for ignorance is at the root of all evil! Let him and his companions learn to ponder, understand, remember, and be thankful to God for the enlightenment we are giving them. Let them contemplate also the noble thoughts of other Muslims (embodied in choicest verse some 1,000 years ago) showing that their conception of God was full of purest love—yet not in the least immoral (as alleged by Dr. Zwember and others).

I.

"Two ways I love Thee, selfishly,
And next, as worthy is of Thee.
The selfish love that I do naught
Save think on Thee with every thought.
'Tis purest love when Thou dost raise
The veil to my adoring gaze
Not mine the praise in that or this—
Thine is the praise in both—I wis."

Rabi'a al 'Adawiyya.

II.

"With my Beloved I alone have been
When communings more sweet than evening airs
Passed and the Vision blest
Was granted to my prayers.
That crowned me else obscure with endless fame;
The while amazed between
His beauty and His Majesty

I stood in silent ecstasy
Revealing that which o'er my spirit went and came.
Lo ! in His face commingled
Is every charm and grace
The whole of Beauty singled
Into a perfect face
Beholding Him would cry
" There is no God but He and He is the Most High."

Ibnu 'l Farid.

(Literary History of the Arabs.)

After putting these most beautiful and most elegant ideals of God before us, Islam requires us to follow the beautiful *attributes* of ALLAH in our practical life.

We, men, are required to manifest in ourselves the Islamic beautiful names of God (ALLAH), *not as attributes, but as morals*. Thus we ought to possess a moral to correspond to each of these beautiful names which express God's attributes. We have to imitate RABB and RAHMAN and RAHIM and WADOOD and QUDDOOS and MALIK in our demeanour toward God's creatures—in the spirit and attitude of Humility. For all we can bestow is but a fraction of what we have received from the bountiful hand of God. The only way in which to His MAN can repay his debt to ALLAH is by services rendered creatures ; and the utmost which a noble soul can do is but little compared with what he has received. Hence, there can be no room for Pride. So the Quran says :—

" Be good to others as God has been good to you."

And again :—

" Islam is the Baptism of God and who is better to baptize than God ? And Him do we serve with sincerity of heart." (II, 132).

So, a Muslim does not need water for Baptism, but is baptized with divine attributes by receiving and obeying His laws and by following the instruction :—

"Imbue yourselves with the Morals of God." (Tradition).

The *Traditions* also contain many statements which point to attributes of God, which we should admire and imitate, for example :—

"God is beautiful and delights in Beauty,"
"God is gentle and loves Gentleness,"
"God is pure and loves Purity and Cleanliness."

The life of the true Muslim is *thus* one of Beauty, Gentleness and Purity ; and the Quran tells us that :—

"God loveth those who endure with steadfastness."
"God loveth the doers of what is excellent."

And in the chapter called the Family of Imran are these words :—

"Say :—If ye love God, then follow Me :
God will love you and forgive your sins,
For God is Forgiving, Merciful."

The idea of emulating the attributes of God is carried to such lengths in the Quran that whenever an injunction or admonition is given, it is followed by mentioning the name of God from which it proceeds—*e.g.*,

"God does not approve public denunciation of another except from that person who has been unjustly treated, and God is a Hearer, a Knower !" (Chapter IV).

"If you make a show of a good action or conceal it or overlook an evil action, surely God, forgiveth and is Powerful !" (Chapter IV).

"Even if thou stretch forth thine hand against me to slay me, I will not stretch forth mine hand against thee to slay thee ! Truly I fear God, the Lord of the worlds." (Chapter V).

"O ye who believe! Bestow alms of the *good* things which ye have acquired and of that which ye have brought forth out of the Earth ; and choose not *the bad* for almsgiving

such as ye would accept yourselves only by convivance and know that God is Rich, Praiseworthy." (Chapter II.)

"They who expend their wealth for the cause of God and never follow what they have laid out with reproaches or harm, shall have their reward with their Lord; no fear shall come upon them, neither shall they be put to grief."

"A kind speech and forgiveness is better than alms followed by injury—God is Rich, Clement." (Chapter II).

From the verses above quoted we derive this moral teaching:—On the whole, or with few exceptions, it is better to keep quiet when we have sufferred an injury or have done a good action or overlooked an evil action committed against us, for God knows all and without our intervention will recompense the evil that has been done against us and reward any good that we have done.

"I will not stretch forth my hand against thee to slay thee." Why? Because I fear God, the Rabbil Alamin (the Lord of the Worlds—see ante page as to the meaning of *Rabb*). Murder is most clearly an offence against *Rabb*—the Creator and Sustainer.

A marked feature of the Quran and the teachings of Islam is the inculcation of Love and Charity to our fellow beings.

The giving of alms is obligatory on all in proportion to their means, and wealth is held but in trust for God's purposes. That there may be no evasion of the true spirit of charity in giving (from that which God has bestowed upon us), we are enjoined to choose not the bad for almsgiving, "such as ye would accept yourselves only by *connivance* (*a*)" Why so? Because God is Rich and Praiseworthy and it would be mean and unworthy to give things that are worthless. And in like manner, we should be clement and not rough in speech towards those who ask us for alms And this admonition to clemency

(*a*). *I. e.*, on sufferance.

is repeatedly used in regard to the demeanour of men toward women.

In the verses previously quoted, the appeal was made to man in the name of the different attributes of God.

In the verses which I will now quote, we have examples of another Quranic method, in which the appeal is made to man in the name of the favours which God has bestowed upon him. We are invited to reciprocate these favours of God—by bestowing similar favours on our own fellow beings and God's creatures.

1. "Did He not find thee an *orphan* and gave thee home?
2. "And found the *striving to find the truth* and guided thee :
3. "And found thee *needy* and enriched thee.

"Therefore

(*a*). "As to the orphan wrong him not.

(*b*). "As to him who asketh of thee, chide him not away.

(*c*). "As for the favours of thy Lord, tell them abroad."

" What ! Have we not made him (Man) eyes and tongue and lips and guided him to the two highways ?

"Yet he attempted not (to ascend) the steep, and who shall teach thee what the steep is ?

"If is to ransom the captive or to feed in the time of famine the orphan who is near of kin or the poor that lieth in the dust." Chapter XC.

In like vein are the following words from the sayings of the Holy Prophet (peace be on him and the blessings of Allah).

" Do you love your Creator—*love* your fellow beings first ! "

" Who is the most favoured of God—he from whom the greatest good cometh to His creatures."

> "On the day of Judgment a servant of God will stand before his Lord—and God will say to him 'I was hungry—thou didst not feed me'—and the servant will say 'How could my Lord be hungry?' and God will say 'Such and such a one of my servants was hungry and thou didst not feed *him*, &c."

Thus it is seen that the best way of serving God is through service to His creatures.

So, a Muslim, constantly imitating the divine morals in his practical life and in return for the favours he has received from Almighty God, performing service to His creatures, continues to become nearer to God and, reciprocally, God continues to approach him, by purifying, enlightening and uplifting his soul till perfect harmony between God and man is attained.

Sincere and scrupulous obedience of the laws of God consummates the Baptism of God, because, as long as our actions accord with the divine law of Islam and harmonize with the will of ALLAH, they are divine actions.

For a while the Muslim may have to struggle hard against the desires of his lower nature and find it difficult to submit his own will to the discipline of the Will of God, but having once accomplished this and conquered himself the path will be easy for him and he will find that to act in harmony with God's will becomes his second nature and he will have no desire to revert to his original state but find his sole delight in Islam. His will and God's will have become identical. This is the interpretation of one of the sayings of Muhammad (may peace and blessings of God be upon him) which runs as follows:—

"A man continues nearing God by doing optional good until God becomes the *tongue* with which he speaks, the *hand* with which he grasps, the *eye* with which he sees, the *feet* with which he walks." So, the Holy Prophet, according to the Quran,

never spoke from mere impulse but only what was revealed to him from God.

And, in several verses of the Quran, God attributes the actions of the Prophet to Himself. For example, one of the verses says :—

" It was not you who threw the dust in the eyes of the opposing forces, but it was God who did it. "

Another verse says :—

" Those who come and make promise with you (to lead a Muslim life) they promise with God. It is God's hand which is over their hands. "

So, in this way the words, actions, and hand of the Prophet become the words, actions and hand of God. Therefore the works and words of the prophets showed the divine power and bliss, in reforming their followers.

Thank God ! Islam has never been left without witness at any stage of its existence, and Ahmad of Qadian, the well known Indian Reformer and Revivalist, is an example for modern times. He lived a true Muslim life and by his influence guided the lives of thousands of Muslims into the right path.

According to Muslim ideas God is not only the Centre of Holiness and Love but also of Power and Knowledge—and therefore the more holy a man becomes the more power and knowledge he gains.

And this is the reason that some of the polytheistic people begin to regard their prophets as gods or even as *God*.

The Quran says that men can still, by the path of Islam, attain access to God and that the door to His sanctuary has not been closed against those servants of Allah, who have by perseverance and discipline succeeded in reaching it.

" Those who say our Lord is ALLAH, the true God and then show perseverance and remain faithful and constant

under trials and sufferings, the angels descend upon them and say, Fear ye not, neither be ye grieved, but rejoice and be happy that ye are heirs to the blessings that have been promised to you. We are your guardians in this life and the next."

Sura XLI—31.

So, paradise can be attained in this life by those who deserve it but those who deliberately bear false witness against Allah and His Prophet and the religion of Islam, will not gain Paradise either in this life or the next. Surely, they will die without attaining their objeet, like their famous predecessor, Abu Lahab.

"Truth has come and falsehood must vanish. It is in the nature of falsehood to disappear." Quran.

Any one who has read this article, has had the means of knowing what Islam *is* and what is the Quranic conception of the Deity. There is only one epithet truly applicable to such as dare to state that this conception is not moral.

As to the practices of the followers of the teachings of the Quran, it is not possible for such to be immoral.

Dr. Zwemer must be confounding some who *profess* to follow those teachings, but do not follow them, just as the majority of professing Christians fail to follow the teachings of Jesus Christ (peace and blessings of God be upon him)!

A Christian Writer on Islam.

We are very much interested in an article appearing in the August number of *the Young Men of India* from the pen of the Rev. H. A. Walter on "Devotional readings in the Quran." Although the article is not free from the usual shortcomings into which the majority of the critics of the Holy Quran tend to fall, yet it may be affirmed in all fairness to the writer that he has displayed in this paper freedom from prejudice to a degree not yet attained by a large number of the students of religion. Nothing can be worse for an honest student of religion than to surrender to the dastardly spirit of bias and ignoble motive of casting aspersion on other faiths. While we should always be prepared to call a spade a spade without cherishing any desire to hold a brief for what strikes us as out of harmony with truth, we should be ever ready to accept the truth wherever we find it, and Mr. Walter's article is surely a step in this happy direction. He seems to have read an English translation of the Holy Quran, and found many parts possessing a power of appeal to an honest mind. We cull a few extracts from this article and hope they will not fail to impress our readers as an attempt on the part of the writer to read the true meaning into his quotations from the Holy Quran :—

"1. The Golden Mean

Muhammad abhorred extremes, and desired to find for his people a middle pathway of justice and common sense in avoidance of all excess. This is held by the commentators to be the meaning of the phrase :—

"*Thus we have made you a central* (*i. e., intermediate*) *people*, that ye may be witnesses in regard to mankind, and that the apostle may be a witness in regard to you" (II, 137).

Some believe also that there is here an idea to be conveyed of the central course taken by Islam between Jewish legalism, on the one hand, and Christian liberty, on the other.

One practical direction in which excess is to be avoided is

that of clothes and of food and drink during religious ceremonials. In pre-Muslim days the Arab worshippers, returning to the Caaba at Mecca, and to other holy places, abstained entirely from food and drink and, for the most part, wore no clothes, as they had devoted their garments to the deity. Muhammad did not approve of this abstinence, and bade his followers, when in attendance on the mosques, wear good clothes and eat and drink, though, at the same time, they were to avoid the opposite extreme of excess. Thus we read:— "O, children of Adam, wear your goodly apparel when ye repair to any mosque, and eat ye and drink: but exceed not, for *He loveth not those who exceed*. Say: Who hath prohibited God's goodly raiment, and the healthful viands which He hath provided for His servants?" (LXXXVII, 29, 30a).

The Golden Mean is likewise to be found in the matter of spending money, including also almsgiving, one of the five essential duties which Muhammed enjoined on true Muslims. On one occasion, when catalogueing "the servants of the God of Mercy," he includes

"Those who, when they spend, are neither lavish nor niggard, but *keep the mean*" (XXV, 67). In another passage the prophet seems by implication to rebuke those who demand that all shall be given up on the path of God:

"Surely this present life is only a play, a pastime! but if ye believe, fear God; He will give you your rewards: but *He will not ask all your riches of you*" (XCVI, 38).

Elsewhere, in a graphic phrase, he sums up this teaching; "And let not thy hand be tied up to thy neck; nor yet open it with all openness, lest thou sit thee down in rebuke, in beggary" (LXVII, 31).

A middle course is to be followed likewise in the offering of prayers, as we read in the Sura of "The Night of Journey":

"Say: Call upon God (*Allah*,) or call upon the God of Mercy (*Arrahman*), by whichever ye will invoke Him: He hath most excellent names. And be not loud in the prayer,

neither pronounce it too low; but between these *follow a middle way*" (LXVII, 110).

Akin to this teaching concerning moderation is Muhammad's counsel to his people not to be discouraged by failure, but to make the best of every situation. If the infidels do not listen, God's people must leave them to their fate, after having done their part:

"And if ye summon them to 'the guidance,' they hear you not: thou seest them look toward thee, but they do not see:

"*Make the best of things*; and enjoin what is just, and withdraw from the ignorant" (VII, 297, 298).

Similarly the Master said to His disciples:

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. II 14).

Finally, it is to the credit of Muhammad that, while counselling moderation in all things connected with the formal side of the religious life, he urged effort and excess in goodness. There could be no middle pathway here for those who desired to win Paradise at last:—

"Moreover we have made the book an heritage to those of our servants whom we have chosen. Some of them injure themselves by evil deeds; *and others by the permission of God outstrip in goodness*; this is the great merit" (LXXXVI, 29).

2. The New Kinship of the Spirit

Muhammad had no place in his company, nor love in his heart, for those timid half-believers who clung to their unbelieving kindred, while still pretending to be one with those who had given up all for the cause:

"Verily, they who have believed and fled their homes and spent their substance for the cause of God, and they who have taken in the prophet and been helpful to him, *shall be near of kin the one to the other*. And they who have believed, but have not fled their homes, shall have no rights of kindred with you at all, until they, too, fly their country" (XCV, 73a).

Jesus said, "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sistess, yea, and his own life also, he cannot be my disciple" (Luke 14 : 26).

Obviously Jesus bade His followers "hate" their kindred, in contrast to their attitude towards Him and His Gospel, in order to impress on their hearts the fundamental, drastic, importance of the new relationship. So the Prophet of Arabia, in similar vein, uses language scarcely less trenchant :

"Thou shalt not find that any of those who believe in God and in the last day, love them who oppose God and His Apostle even though they be their fathers, or their sons, or their brethren, or their nearest kin" (CVI, 22).

And, finally, when the end was near, in one of the latest Suras, he stated the matter even more baldly :

"O Believers, make not friends of your fathers or your brethren if they love unbelief above faith : and whoso of you shall make them his friends, will be wrong doer" (IX, 23).

3. Lessons from Animals and Birds

Muhammad lived before the days of modern pedagogy, but he was a natural teacher to the extent that he knew that his illustrations to be understood, must be taken from the familiar things of everyday life. In his early years in Mecca he spent much time apart from men, in communion with nature's God ; and in later years he, like the Master of Galilee, made use of the results of his early observations in illustrating the truths he was seeking to impress.

"Verily, God is not ashamed to set forth as well the instance of a gnat as of any nobler object : for as to those who have believed they know it to be the truth from their Lord; but as to unbelievers, they will say, what meaneth God by this comparison ? Many will be mislead by such parables and many guide : but none will he mislead thereby except the wicked" (II, 24).

Jesus said, "The foxes have holes, and the birds of the air

have nests," and He uses the comparison to illustrate the homelessness of the Son of Man. Muhammad uses a similar figure, but uses it to illustrate the providence of God for His children:

"And thy Lord hath taught the bee, saying, provide thee houses in the mountains, and in the trees, and in the hives which men do build thee:

"Feed, moreover, on every kind of fruit, and walk the beaten paths of thy Lord! From its belly cometh forth a fluid of varying hues, which yieldeth medicine to man. Verily in this is a sign to those who consider" (XVI, 70).

God's use of nature to provide for the needs of His children is further illustrated by a reference to the cattle:

"And there is a lesson for you in the cattle: We give you to drink of what is in their bellies, and many advantages do ye derive from them, and for food they serve you;

"And on them and on ships are ye borne" (XXXIII, 21, 22). And again:

"Ye have also teaching from the cattle. We give you drink of the pure milk, between dregs and blood, which is in their bellies, the pleasant beverage of them that quaff it" (XVI, 68).

Jesus used the illustration of the flower of the field and of the sparrow to teach the lesson that the Father, who so clothes the flower with beauty and watches the sparrow's fall, will take care of His children so that they need be anxious for nothing. Similar, though less poetical in treatment, was analogy used by Muhammad:

"How many animals are there which provide not their own food? God feedeth them and you. He heareth, knoweth all things" (LXXXI, 60).

The birds of the heavens are used by Muhammad to teach two lessons—the praise due to the Creator, and His omnipotence over all creation:

"Hast thou not seen how all in the heavens and in the earth uttereth the praise of God?—the very birds as they spread

their wing? Every creature knoweth its prayer and its praise and God knoweth what they do.

"God's the Kingdom of the Heavens and of the Earth: and unto God the final return!" (XXIV, 41, 42).

"Yes for all things is God potent."

"Have they never looked up at the birds, subjected to Him, in Heaven's vault? None holdeth them in hand but God! In this are signs for those who believe" (XVI, 79b, 81).

In all the above instances good qualities are indicated in the analogy. Muhammad makes use of the spider and the dog to illustrate the undesirable qualities of self-sufficiency and indifference in God's creatures. After picturing the terrible doom of those who refused the guidance of God's messengers in past generations, believing themselves secure in their earthly dwellings, Muhammad adds regarding them:

"The likeness for those who take to themselves guardians instead of God is the likeness of the spiders, who buildeth her a house: but verily, frailest of all houses is the house of the spider. Did they but know this!" (LXXXI, 40).

It will not be difficult to see that the Rev. H. A. Walter has not yielded to the silly tactics of some habitual lampooners to see everything through the coloured glasses of hatred for other faiths. A virtue, wherever it is deserves a hearty commendation from all right minded men; and a vice, however carefully glossed over, merits the strongest possible condemnation from all sane observers. Our writer has a word of praise for what he finds in the Holy Prophet of Islam, in agreement with the moral teachings of Jesus. We, Moslems, have a profound respect for all the prophets of the world, and believe that the teachings of this whole class of prophets were essentially identical in spirit, which of course is a strong testimony to the common source from which they, one and all, drew their inspirations and revelations. Jesus, too, was a prophet and whatever is proved to be said or done by him is worthy of the highest regard and reverence. We wish our critics may also realise with us, the reasonableness of this broad basis for

true religion. A religion narrow and cringed in its view of heavenly dispensation is no religion worth the name. All truth is one in spirit and in essence ; so we, the followers of the Holy Prophet hold that the first prophet who appeared on the surface of the earth preached Unity of God and His attributes, and all the heavenly movements that were subsequently established in different parts of the earth, through the prophets of God were without even a single exception, founded on this every basic ground, till at last the Holy Prophet of Arabia renewed and finally consummated the self-same oft repeated message. The only difference that is noticed is the difference of details, and the manner and mode of presentation which must naturally differ according to the varying conditions and circumstances in the midst of which each prophet had to move. So every prophet who appeared before the Holy Founder of Islam presented his message with due regard to the conditions prevailing in the people among whom he appeared. This continued to be so, till the whole world became like one city with improved modes of intercourse. Then a universal message for the whole world was sent through the Holy Prophet of Arabia. So when one message was sent for the whole world, further renewal became unnecessary. Thus we are quite willing to concede to the fact that Jesus was a righteous servant of God and his words and deeds must be viewed with all due respect and regard. If we sometimes find fault with some Christian view of advocating the cause of Jesus, we should never be understood to be calling in question the real words and deeds of that holy personage, because it is, according to us, the height of blasphemy to do so. What we do, is indeed to refuse to countenance an attempt to ascribe any false action or word to him, and therefore, we always decline to believe what can not stand strict historical criticism. We hope Mr. Walter's example will be followed by others and consistantly continued by him in all his future career as a missionary. If he and other anxious students of Islam, desire to acquaint themselves more carefully and correctly with the teachings of Islam, we should like to advise them to do so at first hand and not to

place too much reliance upon the imperfectly rendered English translations of the Holy Quran. The best and the honest way of studying a religion is to seek for information about it from sources held authentic and approved by the votaries of that faith. It is down-right dishonesty to ascribe false notions to a faith, and form them the basis of convenient criticism. With a view to facilitate comparative study of religion, the Anjuman-i-Taraqqi Islam have undertaken, at immense cost and labour, an autheticated translation of the Holy Quran into English, which we venture recommenced to all those who are desirous of knowing the principles of Islam as inculcated by the adherents themselves. The first part is to be out in December, 1915.

'Neutral.'

That pale word, "Neutral," sits becomingly
On lips of weaklings. But the men whose brains
Find fuel in their blood, the men whose minds
Hold sympathetic converse with their hearts,
Such men are never neutral. That word stands
Unsexed and impotent in Realms of speech.
When mighty problems face a startled world
No virile man is neutral. Right or wrong,
His thoughts go forth, assertive, unafraid
To stand by his convictions, and to do
Their part in shaping issues to an end.
Silence may guard the door of useless words,
At dictate of Discretion; but to stand
Without opinions in a world which needs
Constructive thinking, is a coward's part.

By Ella Wheeler Wilcox.

Noble thoughts nobly expressed which all earnest men should well ponder upon.

One great malady of a degraded and degenerate people is that they are neutral on all momentous questions. It matters little to them if a new teacher takes his birth in the world, and brings humanity nearer to God, if a lucky savant announces the discovery of new forces and new worlds, or even if a mighty conquerer overruns half the surface of the globe. They find no interest in these things. The Messiah may come and go with his water of everlasting life, the discovery of spirit-communications and radium may bring about a revolution in philosophy and science; nations may struggle and perish; but all that these people care about is their daily wages, their domestic troubles and their petty squabbles.

A traveller once arrived at a town, and knowing no other place of shelter, went to the mosque. The 'Imam' was in his bed. "Wake up, holy Sir!" called out the stranger, "the

Messiah is come." "Very good" said the Imam and turned on his side. "Hear you, sir?" repeated the traveller shaking his host, "I say the Promised Messiah is already amongst us." "God be praised" replied the Imam and relapsed into slumber. "Don't you understand?" soon returned the intrepid guest, "the Messiah is summoning you to God." "Go thy way why disturb me, friend!" remonstrated the offended host.

Such is the attitude of a decadent people towards the mighty problems of life. These leave them neutral or merely touch their intellect. The heart and the blood remain unaffected. This is the secret of the extreme impotence and sterility which mark the lives and endeavours of these people. On the other hand, a healthy nation is quick to think, keen to feel and prompt to act. They can not leave the questions unsolved. Their affections respond to their convictions, and their will promptly converts the affections into actions. Their lives become a glorious success and bear a crop of noble fruits. But the cowards and the impotent ones shrink from facing the problems and never arrive at a conviction and always remain barren of fruits.

BARISAL, ABUL HASHEM KHAN CHOUDHRY.
3rd November, 1915

Bahaism.

We have much pleasure in reproducing below an extract from an article in the *Truth-seeker* of the 2nd October, 1915, about Bahaism. The writer, Mr. Charles Remington, speaks with authority on his subject and seems to have taken a good deal of pains to ascertain the facts. He is not prepared to accept the claim of Bahaism to the attention of the world on the basis of the devotion and self-sacrifice said to have been displayed in rich abundance by its votaries. Personally we agree with the writer of the article in refusing to accept the truth of a faith on the simple ground that its adherents are imbued with a spirit of ardent zeal and devotion amounting to callous disregard for life and all else. While recognising the principle we will be putting a premium on fanaticism and occasional ebullitions of impulsive fervour which is seldom found grounded in the conviction of mind, deliberate thought, and considerate judgment, but is more often the result of a temporary excitement of an agitated mind. It has often been seen that the enthusiastic inaugurators of a certain movement by no means recommendable have enlisted the sympathies of their followers to the extent of fitting out forcible campaigns, and have well-nigh brought about the overthrow of mighty empires. It is therefore too difficult to make the spirit of devotion and self-sacrifice the sole and only criterion for the truth of a faith. We, Moslems, also bring forward the firmness of faith, the singleness of aim, and steadfastness of purpose which characterized the heroic and pious efforts of the early Moslems who laid the foundation of a dispensation which was to endure till the end of the world. With us the bold and resolute front and the firm and undaunted stand presented by the companions of the Holy Prophet for the cause of God is only an element of additional strength for an otherwise well established and thoroughly proven problem. Taken singly, that spirit may not perhaps appear to matter much, but in its proper setting, it manifests itself as wedged in between its antecedents and its sequels, and goes to strengthen the force of our argumentation

for the Holy faith of Islam. Towards the beginning, when the heavenly movement had just been started and presented an aspect by no means promising to the on-lookers, when opposition and persecution were at their worst, the Holy Prophet received the Word of God containing the prophecy that a grand and glorious triumph was soon to attend the infant dispensation and that death and destruction awaited the opponents and antagonists of Islam. The prophecy was given and the prevailing conditions were so adverse and unfavourable that it found little favour with those whose faith in the Supreme Controller of events was as good as lost. But slowly and surely events marched to the inevitable, and at last the career of victory and success dawned upon the Moslems to the amazement and admiration of the whole world. What followed this complete victory is still more noteworthy. The Holy faith took root deep down in the hearts of men and it swept over the entire face of the earth with astonishing rapidity with scarcely a check in its way. Thus linked backward with the prophecy and wedded forward to the resultant permanence and establishment of the holy faith, the heroic actions of the early Moslems become a source of pride and animation coupled with inspiration and guidance for the Moslems. While a follower of the Bahai faith leans on the feeble support of that spirit of self-sacrifice displayed by certain of his co-religionists in an hour of desperation, no sane and right-thinking man can feel inclined to accredit him with the successful advocacy of his cause. True religion is a force which brings man into direct intercourse with God. This is professedly the aim and object of every faith that exists. As far as we know, Bahaism lays no claim to the establishment of a relationship of personal communion with God. Its avowed goal is to establish a universal brotherhood with no fixed principles and no settled creeds. A patchwork faith, a hopeless confusion of all the jarring elements into spiritless fraternity is often heard to be the set purpose for which Bahaism is exhausting its energies and resources. Bahaullah is held to be a prophet by far the greatest of all the known prophets. We do not know what is the conception of prophethood with the followers

of this faith, but judging by the universally accepted criterion of a prophet, we are afraid the world will not be prepared to attend to such an exaggerated claim of the Bahais for their master. It is difficult to find even a single necessary feature of prophethood about the claimant.

No amount of sermonising, pamphleteering, and moralising can win for anybody a place among the prophets of the world. Divine succour and His powerful signs which possess the efficacy of carrying conviction into the sane healthy minds are the most essential characteristics of a prophet. Sublime in simplicity, rich in originality, sincere in purpose, gifted with electrifying power of speech, endowed with winning manners, imbued with a spirit of independence and absolute regard for truth, free from make-believe and seducing tittle-tattle, animated with an intense desire to do good to mankind, lost in Divine love and finally favoured with the enviable blessing of personal communion with the Most High, a prophet becomes the centre of attraction and all noble souls rally round him with a genuine desire to walk with God. Then a prophet never leaves the world until he sees his dispensation firmly rooted and thoroughly established. He defies all hostile activities and succeeds even against all the threats and menaces of fire and sword. No earthly power can stand in his way. False indeed is the claim to prophethood, that can be set at nought by the meagre effort of the worldly men. It does not seem to us to be possible to demonstrate the claims of Bahaullah to prophethood on these grounds.

"The Bahais have much to say of the terrible persecution that their sect endured at the hands of the Mohammedans, just as the Christians complained of the persecution of the early church by the Jews. No records are available to controvert the contention of the Christians that the early persecutions were entirely unprovoked, but in the case of the Bahais we find they carefully neglect to mention, that they themselves, not the Mohammedans, were the first to resort to violence, and that

the first killing in the struggle between the two sects was the cold-blooded murder of a Mohammedan Mulla by the disciples of the Bab, who fell upon him as he was saying his prayers in the mosque. This was only the beginning of a long list of atrocities, carefully kept out of sight by Bahai writers. Mohammedan villages were sacked by the Babis, the men, women and children being put to the sword indiscriminately, and in order to glorify God Mohammedans were burnt alive. At other times the Babis would divert themselves by torturing Mohammedan prisoners with red-hot irons. Small wonder, then, that the Persian government did its utmost to suppress the new religion, and brought about the execution of the Bab and many of his followers.

"That John the Baptist looked upon himself as filling the role of forerunner of Jesus is firmly believed by Christians upon the evidence of the Bible. From the Bahai writings one would suppose that it was beyond the shadow of a doubt that the Bab held himself to be a mere precursor of the messiah, Baha. But Bahaism differs from Christianity in that we can turn to other sources, than the writings of its fanatical adherents for information concerning its early history. And on so doing we find that this contention, instead of being undoubted truth, is on the contrary 'devoid of historical foundation.' The Bab took no such modest view of himself. And for the Babi sect which he founded, he appointed a successor to the leadership in the person of a favourite disciple, Yahya, who on the death of the Bab 'received the almost unanimous recognition and homage of the whole Babi community.' Yahya, who then took the name of Subh-i-Azal (Dawn of Eternity), had the misfortune to have Husyn Ali (Baha) as half-brother. For the story of how the latter succeeded in robbing his brother of his inheritance and getting the greater part of the Babis to accept him as prophet and call themselves Bahais, we refer to the *Open Court* article, merely noting that a body of believers, the Azalites, 'small in number but comprising some of the most eminent of the Bab's

disciples,' continued to adhere to their old leader. 'Argument proving unsuccessful, the Bahais resorted to assassination. One by one the prominent Azalites were stabbed or poisoned, at Tabriz and Kerbela, at Bagdad and Adrianople. Azal survived, but the Azalites accuse Baha of having attempted to poison him.' And leaving to one side all matters of dispute, 'we know at least that a number of Azalites were killed by Bahais, and Baha'u'llah, as his writings show, regarded the murder of these men by his own disciples not with abhorrence but as divine judgments upon his foes.' The government authorities described the meek and lowly followers of Baha as 'thieves and murderers,' and there is some reason to believe that Baha, was directly responsible for their thefts as well as for their assassinations. He was accused of having directed a daring robbery, by which a professional thief who adorned the Bahai sect relieved the purse of a backslider of £350, this booty being divided between Baha and the actual robber. 'This Baha,' Mr. Richardson comments, 'we may remind the reader is he whom the Americans and Europeans that have adopted the Bahai religion accept ss their messiah in place of Jesus; Jesus, Moses and Mohammed being by them equally ranked as minor prophets.'

"It is not surprising that Bahai writers are disinclined to dwell upon such unsavory phases of the history of their sect. But in neglecting to tell the whole truth they go much further than the partisan writer of profane history, and show a remarkable talent for dissimulation. 'To obscure the evidence that Subh-i-Azal was the legitimate and recognized successor of the Bab, and to relegate the Bab himself in the eyes of the world to the lowly position of a mere precursor (of Baha), history has been rewritten and falsified and documents have been suppressed. The economy of truth is too plainly evident, not only with the Oriental Bahais but also to an extent that is truly astounding with their American and European advocates. In the works put forth by the apologists in the Occident and purporting to give a historical account of the movement there

is frequently no mention at all made of Azal, and when the latter is by exception mentioned there is little more than a passing reference to his claims as utterly absurd. Nor is there any more candour in the treatment of the question of the murdered Azalites. Usually the matter is quite ignored, and, at most, an attempt will be made to explain away one or two of the misdeeds accredited by history to the Bahais, while the rest of the long list of Bahai crimes will be vaguely referred to as 'other accusations equally incredible.'" Even the old Babi writings, which Bahais and Azalites alike revered, were deliberately destroyed or tampered with. One important book containing a history of Babism was rewritten by the Bahais, all matter favouring the Azalites being elided, and the attempt to destroy the copies of the old version seems to have been completely successful so far as Persia was concerned. Thus much of what we now know about the early history of Babism would have been completely lost had not a curious European got hold of a copy before Baha gained the upper hand in the Babi sect. Professor Browne of Cambridge, the highest authority on Bahaism, when in Persia, made many inquiries for this book but nowhere, he tells us, did he find any trace of its existence. And he adds: 'This fact is very instructive in connection with the history of other religions, for it is hard for us, accustomed to a world of printed books and carefully guarded public libraries, to realize that so important a work as this could be successfully suppressed; and equally hard to believe that the adherents of a religion evidently animated by the utmost self-devotion and the most fervent enthusiasm, and in ordinary everyday matters by obvious honesty of purpose, could connive at such an act of suppression and falsification of evidence. The application of this fact, which were it not established by the clearest evidence, I should have regarded as incredible, I leave to professional theologians, to whom it may not be devoid of a wider significance.'

"Suppose now that the attempt to suppress all accounts of Bahaism and Babism, save such as were partial to Baha, had been successful, not merely so far as Persia was concerned but

over the whole world; that, as is the case with Christianity, the only accounts of the founding of the Bahai sect remaining extant were the partisan writings of men fanatically devoted to Baha; in what light would be put the moral character of this man who planned robberies and instigated some twenty murders? These partisan writings are at our disposal, and, notwithstanding the evidence of history, the Bahai advocates persist in endowing their messiah with all the virtues under heaven. He was, they tell us, a 'Great and Wise Teacher' who elevated the character of his followers, reformed their deeds, and transformed their weaknesses into strength through 'his beautiful speech and righteous example.' It was not long, the Bahais say, before his followers 'became noted for their good deeds and just characters' and in the chief Bahai community, Monsieur Dreyfus, a French Bahai, tells us there was exhibited so high a degree of morality and the concord reigning was so perfect that the only communities at all comparable with it were those of the early Christian churches. The author just cited, however, neglects to inform his readers that this high morality had as one prominent exemplification the slaughter in coldblood of three Azalites who were unfortunate enough to dwell in the same town. Bahai writers carefully omit such facts, and tell us that Baha 'entirely abolished bloodshed from religion,' while they proudly designate their prophet as the 'Blessed Perfection.'"

A Timely Warnig.

While every well-wisher of the human race is doing his best to promote amity and good will among the different jarring faiths of the world by all available means, there are some busy-bodies who are still hard at work hoodwinking their numerous dupes into rancorous strife. However useful such a mean attempt may be for their own personal ends, it deserves nothing but contempt at the hands of all right-thinking men. One cannot serve the cause of any faith by reviling or misrepresenting others. It is a truism which ought to have been realised by all the studens of relgion. It is a pity that with some critics the best mode of furthering the cause of their religion is to misrepresent faiths other than their own, and thus keep the spirit of religious fanaticsm always at fever-heat.

Fortunately the era of truth and fair-play is fast prevailing and the civilised world is slowly but steadily shaking off the malign influence of religious prejudice. People have begun to make an independent study of religion, and no great reliance is being placed upon Christian missionaries for religious information. It is time for the civilised people of Europe and other Christian countries to assure their missianaries that their subscription is intended for the spread of what they believe to be a truth and not for the cruel and merciless misrepresentation of other faiths. We give below a quatation from tne *Veiled Mysteries of Egypt* by S. H. Leader, and hope it will serve as an eye-opener to the people of Europe and America:—

"I am bound to admit that I know nothing more misleading than those missionary writings which are having the greatest acceptance just now, of the Rev. W.St.Clair-Tisdall, whose *Religion of the Crescent*, I consider, a heartless book for all its schlarship . . . . . Mr. Samual M. Zwemer, the Secre-tary of the Students' Volunteer movement in America, who has lived as a missionary in Arabia, is another prolific writer whose cruel and relentless attacks on Islam are finding great acceptance with stay-at-home people of the West. Though the readers may be excited thereby at the degradation and darkness they are called upon to contribute to remove, they are certainly misled if they think they are gaining a fair view of the life and religion of of the people they describe."

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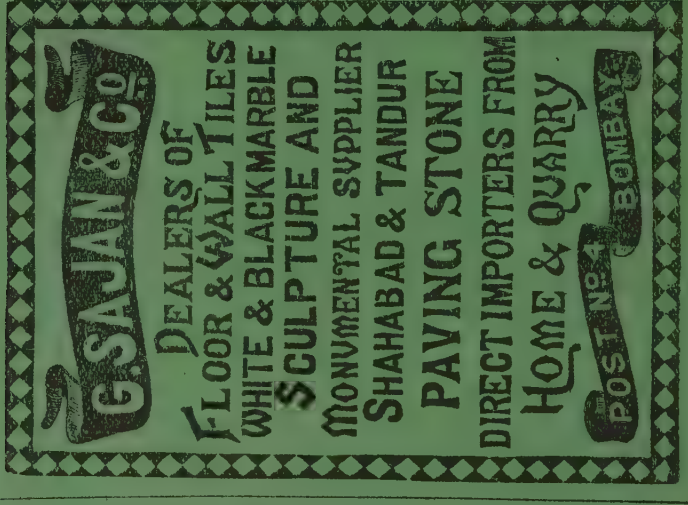

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بسم الله الرحمن الرحيم

نحمده و نصلی علی رسوله الکریم

A Present to Kings, III.

(Being the translation of Tuhfa-tul Muluk, a letter from the Second Successor of the Promised Messiah to His Highness the Nizam).

THE QUALITIES OF TRUE ISLAMIC PRAYER.

In the Holy Quran Almighty God has described the qualities of Islamic '*Nimaz*' in the following words : ان الصلوٰۃ تنھیٰ عن الفحشاء و المنکر "*Nimaz* deters men from indecencies and from evil ways." But we find that, with rare exceptions, the Mussalmans in general attend the mosques and offer their prayers, not only the obligatory ones but even the optional ones, but when they leave the mosques they eschew no manner of sin. They speak lies, they receive bribes, they practise deception, they shun not breach of trust and avoid not fraudulent practices in trade. In short, they are engaged in a thousand kinds of sins. How then can it be said that the Mussalmans perform their *Nimaz*? Had they performed their *Nimaz* in conformity with the conditions fixed by Islam, their hearts would have been purified, the foulness of sin removed and they secured against all vice and wickedness. Because in *Nimaz*, God has kept hidden secrets such that whosoever performs it with proper embellishments and attends to the conditions assigned by God for its performance forthwith perceives a change in himself, and many days need not elapse before a special faculty develops within him by which he can discern what is evil. He is made wary of the most secret vices and is endowed with the power of recognising the most hidden sins which are

not recognised by others. On every occasion angels give him warning saying "Beware, here is a sin. Take heed." He is given the power to fight with the devil, in as much as in his *Nimaz* he declares the holiness of God and extols His praise and God does not choose to endure an obligation, but from Himself gives the best of rewards for the actions of His creatures. Thus, when in *Nimaz* a man prostrates himself before His Creator in utmost humility and fear and trembling, and makes use of all the forms of humility which the people of any country have fixed to express the sense of subordination, then God raises him up, and just as the praying one declares the holiness of God, even so does God speak to His angels saying: "This servant of Mine has declared My holiness, do you also make him holy, and as he has extolled My praise, do you also spread his fame in the world; and as he has shown in My presence the utmost humbleness and holiness of spirit, do you give him esteem and elevation of rank." To this idea also points the tradition which occurs last in Bukhari's collection:—

كلمتا ن خفيفتا ن على ا للسا ن ثقيلتا ن فى ا لميز ا ن حبيبتا ن
الى ا لرحمن سبحا ن ا لله و بحمد ه سبحان ا لله ا لعظيم

"There are two *Kalemas* (sentences) which feel light on the tongue, but are heavy in the balance and are very pleasing to the Rahman, *viz.*, سبحا ن ا لله و بحمد ه سبحا ن ا لله ا لعظيم "Holy is God and deserving of all praise, holy is God, the Great." And reflection will show that *Nimaz* is merely an elucidation of these two *Kalemas* and that the import of all the different operations in the *Nimaz* amounts to the same, سبحا ن ا لله و بحمد ه سبحا ن ا لله ا لعظيم To declare God's holiness, to extol His praise and to proclaim His greatness, these are the things on which stress has been laid in *Nimaz*. In short, the purport of these *Kalemas* and that of *Nimaz* are identical,—*Nimaz* being a detailed exposition, and the *Kalemas* only an abbreviated expression of the subject detailed in *Nimaz*. Now, if one should carefully consider this tradition, one would find stated therein all the facts of which mention has been made above and that in the following manner. The Holy Prophet (peace

and blessings of God be on him) says ثقيلتا ن فى ا لميز ا ن That is, to declare God's holiness, to extol His praise and to proclaim His greatness, though apparently easy, are really productive of many fruits and are very heavy in the scales.

To understand this proposition it should be borne in mind that man is, by origin, a combination of certain animal, vegetable and mineral parts and naturally has a predominating affinity for the things of the earth. He is lifted through the grace of God and is guided by His guidance. It thus happens that if a man is cut off from heavenly guidance or, in other words, if we assume a man to know nothing of Heavenly books, such a one will lead the life of a beast, his only activity will be to eat and drink, and he will be innocent of all those moral traits which mark man's superiority to the beast; and all the faculties with which God endowed him for his advancement will remain latent and he will be powerless to make use of them. Thus we see that those people who are deprived of Heavenly books, lead a life very similar to that of the beasts. They know nothing save to eat and drink and to satisfy their lusts. It would, then, appear that because man derives his origin from matter, his predilection, unless he is guided by God, is towards things material, and unless he receives light from God, he can not discover a way for the development of his soul. Only when he receives guidance from God does he begin to progress beyond the stage of other animals, and to the extent a man advances in spirituality does he differentiate himself from other animals, and a special characteristic begins to show itself in his actions. Keeping this essential fact in view, the significance of the above tradition will appear to be that if human nature, which is a combination of animal qualities, be placed with all its animal instincts into one of the scales of a balance, and in the other scale be placed all the consequences and fruits of those *Kalemas*, then the scale containing these *Kalemas* will sink. And it is plain that when one of the scales of a balance sinks the other goes up. Thus the lower the scale containing man's

actions will sink, the higher will rise the scale in which is placed the nature of the man, and the higher it rises, the nearer will the nature approach to Divinity, because (by reason of being free from all defects and the centre of all excellence) God's Seat is high. Thus the fact of the scale of actions sinking or proving heavy signifies the exaltation of man which is its necessary consequence. It is for this reason that in the traditions, the consequences of good works and piety have been described as exaltation. Again the words "exalt me," in which the Mussalmans have been taught to pray, bear the same significance, that is, "may the scale of my good deeds prove heavy so that I may be exalted." On the other hand, if the scale containing the animal nature of man should prove heavy the scale of good deeds would be lighter and would rise in the air and would prove of no benefit to the man, who would sink even deeper. To the same purport also points the following verse of the Holy Quran :—

فاما من ثقلت موازينه فهو في عيشة راضية • واما من خفت موازينه فامه هاوية

meaning "Of whomsoever the scale of good deeds will be heavy, he will attain an elevated life, but of whomsoever the scale of good deeds will be light and will not outweigh his animal qualities, he will fall into *Havia* by which is meant a deep pit which sinks ever lower and lower in depth. The same is the sense of also the following verse :—

ولو شئنا لرفعناه بها ولكنه اخلد الى الارض

meaning "If We wished We might have raised him by means of Our signs, but he contracted such an attachment with the earth that he would not leave it." Again the traditions which speak of paradise as a height and of hell as a depth point to the same idea that when the good deeds of a man become heavy, then his errors lose their weight and man inspite of his animal nature begins to be elevated and his virtues prevail over his vices and make them extinct, and man ultimately attains paradise which is on high. On the other hand, the man whose good deeds are few and insufficient to elevate him, will

have the scale containing his good deeds gone up and the scale containing his self will sink deeper and deeper in proportion to his sins and will have its place in hell which is beneath. From this proposition may also be derived the fact of their being degrees in heaven and hell, because in proportion as a man's good deeds increase in weight will the man rise higher and higher and attain a lofty station, and those whose evil deeds will preponderate will sink ever deeper and enter hell, so even those whose evil deeds will weigh extremely heavy will have the scale of their good deeds lifted very high and the opposite scale containing their selves will fall into *Asfalas safilin*.

In short, in the above tradition God has explained that the acts of declaring His holiness, extolling His praise and proclaiming His greatness are such plentiful producers of beneficial fruits that the balance for measuring the actions of the man is heavily swayed by them and his rank is elevated. The reason for this has been stated in the words حبيبتا ن ا لى ا لر حمن meaning that these *Kalemas* are producers of such plenteous rewards because they are pleasing to the Rahman. An ignorant man might think that the word 'Rahman' has been introduced merely for the sake of rhyme. Such an opinion would be grossly unfair to the great man not one of whose words is vain or useless. The word 'Rahman' has not been used in the tradition for the sake of rhyme, rather it has very grave significance. In these words حبيبتا ن ا لى الر حمن the Holy Prophet (peace and blessings of God be on him) has explained the reason of the heaviness of the *Kalemas* سبحا ن ا لله و بحمد ه سبحا ن ا لله ا لعظيم to the effect that the reward for them does not appertain to the attribute of '*Rahimiyat*' alone, but also follows from the attribute of "*Rahmaniyat*," because the *Kalemas* have the power to attract the latter attribute of the Almighty God.

It should be remembered that by God's attribute of *Rahmaniyat* is meant that attribute by which favours are bestowed upon man without any toil or trouble on his part,

and by *Rahimiyat* is meant that attribute which descends upon man in reward for some action of his. And since human actions are finite, their rewards, however liberal they may be, must after all be finite, and so it appears from the Holy Qur-an and the traditions that the rewards of good deeds are received ten-fold, seventy-fold and even seven hundred-fold or even in still larger measure. But nevertheless the reward is proportioned to a certain extent with a view to the work. But the favour that appertains to *Rahmaniyat*, since it is not bestowed in return for any action, can have no limit assigned to it. Thus by the words حبیبتا ن ا لی الر حمن the Holy Prophet has signified that the reward for other devotions is derived from the attribute of *Rahimiyat*, but the afore-mentioned *Kalemas* attract the attribute of *Rahmaniyat*. In other words when man declares the holiness of God or extols his praise or proclaims His greatness, not only is the attribute of *Rahimiyat* set into motion, but the attribute of *Rahmaniyat* also comes into operation and descends upon him, and because this descent of *Rahmaniyat* bears no reference to deeds but is in the nature of a favour, therefore the scale of good deeds grows very heavy, because when the attribute of *Rahmaniyat* descends jointly with the attribute of *Rahimiyat*, no limit can be set to the magnitude of the result.

The real fact is—God has commanded His creatures "When one speaks و ا ذ ا حییتم بتحیۃ فحیوا با حسن منھا ا و ر د و ھا to you in a goodly address, it is meet that you should use in reply some better form of address or at least the same address. For instance, in reply to ا لسلا م علیکم "peace be on you," you should say و علیکم ا لسلا م "And on you be peace." How then is it possible that God who is the possessor of limitless treasures and the giver of the best rewards should not deal with His creatures in the same way? Yes, He does so, and assuredly He does so. For instance it has been related in the holy traditions: "When My creature takes one step towards Me, I advance two steps towards Him, and when he walks fast towards Me, I run towards him."

Agreeably to this rule, when any creature speaks about God saying "Holy art thou, oh God!" then God, on the one hand, gives him his reward for the devotion, and on the other hand commands that he should be made holy; because, He has said, حيوا بأحسن منها اوردوها (address him with a better address or at least the same address). And when God commands in respect of any of His creatures "Be thou holy," then how can any of his sins remain? Similarly when a creature speaks in reference to his Creator, "God! Thou art most worthy of praise," then does God make him worthy of praise, and when he declares the greatness of God, then God makes him great. Thus in declaring the holiness of God, in extolling His praise and in proclaiming His greatness there is received, on the one hand, the reward for the devotion and, on the other, God's attribute of *Rahmaniyat* being set into motion makes the devotee pure, praiseworthy and great. This is why the Holy Prophet (peace and blessings of God be on him) has said in the tradition,

كلمتان خفيفتان على اللسان ثقيلتان فى الميزان حبيبتان
الى الرحمن سبحان الله و بحمده سبحان الله العظيم

Now since *Nimaz* is a detailed exposition of these *Kalemas*, and in every portion of it there is the declaration of God's holiness and praise and greatness, consequently God says in the Holy Quran ان الصلوة تنهى عن الفحشاء والمنكر (*Nimaz* deters men from indecencies and evil ways), because the more a man performs his *Nimaz* and makes declaration of the holiness, praise and greatness of God, the more does God make heavy the scale of his good deeds and the exaltation of the man proceeds apace. And since sin is the result of affinity with matter, the more a man is raised above the world, the smaller grows his affinity with matter and consequently he is made more and more secure from sin.

THE REAL NATURE OF THE PRESENT DAY DEVOTIONS.

It thus follows that if a man performs his *Nimaz* and declares God's purity and His praise and still experiences no elevation of his nature nor any purification, but on the contrary remains still afflicted with many a foulness, then obviously

there must be some defect is his *Tasbih* (declaration of holiness) and *Tahmid* (extolling God's praise). Thus the fact of Mussalmans' performing their *Nimaz* and persevering with the same is no proof that they are good or that there is left among them any true religiousity, because when their *Nimaz* does not produce the results which are proper to them, the *Nimaz* must be marrowless and a thousand defects must have entered into it which have destroyed its fertility.

Similarly with reference to *Zakat* the Holy Quran has said خذ من اموالهم صدقة تطهرهم و تزكيهم بها "Oh Prophet! take *zakat* (legal alms) from out their wealth and by this means purify them both outwardly and inwardly." Now those people who pay *Zakat* but nevertheless experience no purification, whose possessions are not honestly acquired, but on the contrary who avail themselves of every legitimate or illegitimate means to add to them, and the love of the world is not cooled in their hearts, how can it be said of such people that they really pay *Zakat*.

Again, after announcing the commands relating to *Roza* (fasting), Almighty God has added كذ الك يبين الله ايته للناس لعلهم يتقو ن "Thus does God rehearse His commands for the benefit of men so that they may turn God-fearing." But in this age we find that men keep fasts and still are bare of piety. The Holy Prophet (peace and blessings of God be on him) said that it was not the object of God to see men go hungry ; the men who kept fasts but forsook not lying, God had no need that they should go hungry ; as in the following tradition عن ابى هريرة ان رسول الله صلى الله عليه وسلم قال من لم يدع قول الزور والعمل به فليس لله حاجة فى ان يدع طعامه وشرابه Therefore, if inspite of keeping the fasts men should not grow in piety, then obviously their fasts are not of the kind intended in the Holy Quran, because the reason for making fasting obligatory was to produce piety and not to keep men hungry. What need has God that He should command men to suffer useless hunger.

With regard to *Hajj* (pilgrimage to Mecca) it has been

commanded, فمن فرض فيهن الحج فلا رفث ولا فسوق ولا جدال في الحج "Then whoso in this month resolves upon *Hajj*, must not lust, nor transgress, nor quarrel during the *Hajj*." But the indignity with which *Hajj* is treated in these days is presumably well known to Your Highness. Far from abandoning fighting and quarreling during the *Hajj*, this time seems to have been specially set apart for these purposes.

In short, though there are some people who still carry out some of the precepts of *Shariat* (religious law) they do it in a way that their actions fail to produce the effect which ought to have been produced. Their *Nimaz*, their *Roza*, their *Zakat* and their *Hajj* are just the kind of actions performed by players one of whom sometimes assumes the role of king and takes his seat and holds his court, though actually he is a beggar. Though for a while he styles himself a king and a number of men waits upon him and plays the part of attendants and he commands over them, yet there is no reality in it all ; neither it makes him a real king, nor his companions become his attendants and his slaves, and the assumption of kingly role gives him none of the privileges and authority which are the prerogatives of a king. These people too, like true *Nimazis* (worshippers) outwardly perform the ablutions, enter mosques, go through the *Nimaz*, but all their works are mere make-believe. This worship of theirs has no value in the sight of God, because otherwise (God protect us from such a thought) it will amount to saying that these people fully perform the labour, but God deprives them of the reward which He promised for those who would perform *Nimaz* or *Roza* (fasts) or who would pay the *Zakat* or perform the *Hajj*. May God save us from such opinion !

Congregation in the mosque is of no value unless the heart is full of the love of God. The repetition of God's name on the tongue is of no value unless there is remembrance of Him in the heart. It is a pity that this relation of heart has now wholly disappeared. This kind of worship may please men but it cannot be pleasing to God, Who sees not the exterior but sees the heart. In the sight of God that worship has no value

which has no sincerity in it. This is the reason why in spite of devotion, the heart is not purified and the piety and the security from sins which were promised for the truly devout are never attained.

THE PRACTICAL LIFE OF THE MUSLIMS THE GREATEST ENEMY OF ISLAM.

What a pity! Once the fact of being a Muslim was a sufficient guarantee for one's being immune from vice, and whoever associated himself with Islam was credited with immunity from all manner of turbulence and wickedness (save as God might know and cases rare to a negation). But to-day the fact of being a Muslim has come to mean that a man is an idler and an extreme spendthrift who eschews no kind of sin. There are even instances of men whose condition has become so far degraded that they unreservedly declare that they are Muslims and therefore necessarily live in constant indebtedness spending away whatever comes in their way—as if to signify that it is the teaching of Islam that men should be spendthrifts and live in chronic indebtedness Many a rich man I have seen who prefers Hindu employees to Muslim ones on the ground that they are more honest, industrious and diligent in their duties. This is certainly a most shameful fact for the Muslims.

Islam has many enemies, and in my opinion all the other religions are enemies of Islam. Islam posseses the truth and the other systems are well aware of the fact that if there is any religion which can attract the hearts of men by its intrinsic beauty, it is Islam. Accordingly, they are not mutually afraid of one another, but all are equally afraid of Islam, and therefore make a common cause against it. It is to this that the Holy Prophet referred, when he said الكفر ملة واحدة meaning that in opposing Islam all the other religions combine into one, though as a matter of fact among themselves they have a good deal of difference. And this is what is to be expected of them. We see among the grazing

animals that how much so ever they may fight amongst themselves, but as soon as a beast of prey makes its appearance, they all combine to fight it, because they know that the chance of safety against the enemy is but small. Similarly, because Islam is, by virtue of its simplicity and beauty, so attractive that whoever with a mind free from prejudice goes to make a study of it, can not help being captivated by its charms, therefore all the religions make a common cause against it. But nothing that Islam ever suffered from these external enemies has equalled the harm it has suffered in this age from internal foes. True it is that the poet has said—

"Of stranger's hands I ne'er complain,
For friends were they who caused my pain."

External enemies have during the last thirteen centuries been unceasingly trying to injure Islam but still without success. But within the last century or two members of the community themselves have made a total havoc with the vitals of the faith. On the one hand the Ulemas (doctors) undertook to represent the golden principles of Islam in such dark and terrible an aspect as served to scare away the men who had all but accepted the faith. They introduced Jewish legends into, and mixed up human ideas with, the pure teachings of the Holy Quran, and proceeded to make such curious commentaries as obscured beneath them the original beauty of the Holy Book. Just as a brilliant diamond can not show its lustre unless it is cut and cleaned of worthless matter, even so they shrouded the Holy Quran in the folds of such self-fangled oommentaries as were calculated to lead an ignorant man to altogether deny the excellence of the Book, because he does not know that the picture presented to him is not that of the Holy Quran, but that its aspect has been altogether changed by its being painted over with the legends and tales of an alien people. Again, the harm which has come to Islam from the *Ulemas* of former days has been far surpassed by what it has suffered from the common actions of its present-day doctors, mystics, aristocrats and the masses. In other words, the wrong course of their lives has caused the

Mussalmans to prove worse foes of Islam than even its enemies.

Islam, by reason of its many excellences, attracts to itself every one who studies it with a mind free from prejudice. And in spite of the recondite interpretation and strange legends which have been introduced into its commentaries, its essential truth is discerned by many a person, but then the Mussalmans themselves become an obstacle in their path, because the lives of the latter are not such a view of which would induce a man to accept Islam. Thus the harm which Islam is suffering from the Mussalmans is more than what it is suffering from strangers.

Precept alone can never produce the same effect on man as example. There was a time when, as soon as any person heard about Islam, he at once felt a love for it, though many were deterred from openly joining it out of regard for worldly connections. But when they had once seen a Mussalman, they ceased to regard all worldly obstacles and accepted Islam in thousands. A study of Indian history will show that in India the spread of Islam was effected through the means of Hazrat Moin-ud-Din Chisti (may the mercy of God be on him) and his Khalifahs. But to-day things have been quite reversed. There are many persons who, after they have made a study of Islam, wish to embrace the faith. But it is in the nature of man that he wishes to see examples. Such men, therefore, before they accept Islam wish to see the condition of the Mussalmans. But when they go to any Islamic country and see the indifference, the indolence and the indulgence in crimes on the part of the Mussalmans, their minds feel a revulsion to Islam. In short, whereas in the early days of Islam the Mussalmans served to illustrate the greatness of Islam, to-day the existence of the Mussalmans has proved a great obstacle to the progress of Islam which thwarts thousands of good souls from accepting its truth.

For instance, it has been learnt from a reliable source that there was a certain Englishman who made a study of the principles of Islam and resolved to accept the faith. He was

already convinced of the truth of the religion, but then the idea occurred to him that he should take a trip to some Islamic country and see for himself the condition of the Mussalmans and the practical example of Islam presented by them. With this object in view he arrived at the capital of a Muslim State. But unfortunately it so happened that it was then the time of the festival of Muharram, and the inhabitants of the city were indulging in various masquerades. In the market places the Mussalmans were roaming about in the masques of leopards, tigers, monkeys and bears. The sight made him greatly wonder that Islsm as found in practice was far different from Islam as found in books, and he was so much shocked that he became altogether estranged from Islam. Thus, if there is any obstacle to the path of Islam, it is the practical life of the Muslims themselves and the sight of the same not only causes a repugnance in the followers of other creeds, but also alienates from Islam the feelings of the future generations of Muslims. The fact can not be denied that in most Muslim families, it is to be found that the concern with religion is diminishing from father to son. Only a very small percentage of Mussalmans can be found who are sincerely convinced of the truth of Islam. In most cases religion has been left merely a matter of custom and habit.

A Christian Writer on Islam, II.

We glady make room for more extracts from another instalment of the Rev. H. A. Walter's article, "Devotional readings in the Quran." As we said in our last, this appears to us to be a harbinger for happier days. We have reason to believe that this series of papers from the pen of an able writer will go a great way towards giving a happy turn to the attitude of the Christian critics towards the Holy faith of Islam. We hope that our friend, the writer, will follow this frank and straightforward policy consistently, and will continue to see things as they really occur to him. Very often people see things as they wish them to appear, and therefore it is not unoften that instead of the conviction the wish of the thinker has gone to become father to his thought. But it is a matter for gratification that Mr. Walter has risen above such meanness and has displayed the openness of mind and clearness of moral vision which are the characteristics of true students of religion. It is too much to say that he has nowhere erred in his review of the Holy Quran; in fact slight slips do here and there meet the reader's eye; but we need have no misgiving as to the sincerity of purpose which has prompted the writer to pen these papers and earnestly hope that they will not be used as a congenial veil to disguise the bitterness of a hostil attack. Such an attempt, like a temporary calm which generally precedes a mighty storm, presages increased revulsion of feelings and is therefore anything but desirable. We heartily desire that Mr. Walter may follow this good and noble policy not only himself, but also try to bring round others to his own better way of looking at things. Mr. Walter says in the November number of the *Young Men of India*:—

In this paper we present the results of some browsings in the Qur'an, which, for purposes of convenience, we have grouped under certain general heads. We have called them devotional, rather than critical, because our purpose is to make of the Qur'anic verses windows into the inner, higher life of the Prophet, and to see what Islam meant to him and did for him

in certain directions, a process which should prove, to some extent at least, both informing and inspiring to all. We have used the English translation of the Qur'an by J. M. Rodwell in the Everyman's Library.

Man's Ingratitude to God.

Gratitude is rooted in obligation. Where there has been no recognition of indebtedness there can be no outpouring of thanksgiving. So long as man feels that all that comes to him of blessing in this world, and perhaps more, comes as of right from the Lord of the worlds, so long will the song of praise and thanksgiving be alien to his lips. Therefore the sense of indebtedness, from which arises potential gratitude, in the relation of man to his Maker, is itself dependent on a deeper sense of unworthiness before God. The self righteous individual with a grievance against the universe is thankful for nothing, and patronizes, if he does not dispense with, Deity. Such a man was intolerable in Muhammad's eyes, Not that he himself possessed that sense of individual shortcoming, in his relation to God, which Christian divines would let pass for "a sense of sin." His was rather a corporate realisation of iniquity. The whole universe was fundamentally wrong before God, and realised it not. It was perhaps a burden not so much of the world's sin as of man's failure to realise his sin, and confess God's undeserved mercy, which seemed early to oppress the soul of this strong son of the desert. He felt that all unbelief would, of necessity, be done away if a sense of gratitude to God be stirred to life in man's bosom; and hence he invariably linked ingratitude with unbelief, as in the following harsh arraignment:

"The worst beasts truly in the sight of God are the thankless who will not believe" (VIII, 57).

For what does man need (and fail) to render thanks to his Creator?

(a) *For his original creation.*

"This is He who knoweth the unseen and seen: the Mighty, the Merciful,

"Who hath made every thing which he hath created most good; and began the creation of man with clay;

"Then ordained his progeny from germs of life, from sorry water:

"Then shaped him, and breathed of His Spirit into him, and gave you hearing and seeing and hearts: *what little thanks do ye return!*" (XXXII, 5-8).

(b) *For natural blessings.*

"He it is who sendeth the winds as the forerunner of His mercy (rain); and pure water send We down from Heaven.

"That We may revive by it a dead land: and We give it for drink to our creation, beasts and men in numbers, and We distribute it among them on all sides, that they may reflect: *but most men refuse to be aught but thankless*" (XXV, 50-52).

(c) *For Nature's subjection to his needs.*

"It is God who hath created the heavens and the earth, and sendeth down water from the heaven, and so bringeth forth the fruits for your food: And He hath subjected to you the ships, so that by His command they pass through the sea; and He hath subjected the rivers to you: and He hath subjected to you the sun and the moon in their constant courses: and He hath subjected the day and night to you: of everything which ye ask Him, giveth He to you; and if ye would reckon up the favours of God, ye cannot count them!" (XIV, 37).

(d) *For his physical senses.*

"It is He who hath implanted in you hearing, and sight, and heart; *how few of you give thanks!*" (XXIII, 80).

(*e*) *For the joys of family life.*

"God, too, hath given you wives of your own race, and from your wives hath He given you sons and grandsons, and with good things hath He supplied you. What, will they then believe in vain idols? *For God's boons they are ungrateful!*" (XVI, 205.)

(*f*) *For deliverance from peril.*

"When a misfortune befalleth you out at sea, they whom ye invoke are not to be found: God alone is there; yet when He bringeth you safe to dry land, *ye place yourselves at a distance from Him. Ungrateful is man*" (XVII, 69).

"Lo! when they embark on shipboard, they call upon God, vowing Him sincere worship, but when He bringeth them safe to land, behold they join partners with Him" (XXIX, 65).

These last quotations suggest a characteristic of man in all ages for which Muhammad had only scorn—his tendency to remember God in adversity and to forget Him in days of prosperity.

"When We are gracious to man, he withdraweth and turneth him aside: but when evil toucheth him, he is a man of long prayers" (XLI, 51).

In another passage the mention of this weakness on the part of man is coupled with a threat.

"When some evil toucheth men, they turn to their Lord and call upon Him: then when He hath made them taste His mercy, lo, a part of them join other gods with their Lord.

"Ungrateful for our favours! Enjoy yourselves, then. But in the end ye shall know your folly" (XXX, 32. 33).

Even as ingratitude is thus severely dealt with, the positive virtue of gratitude is lauded as one of the primary characteristics of the godly individual. When God's signs are mentioned, it is said that they are signs "for every patient, grateful person" (LXXVI, 6; XXXI, 30).

In one interesting passage the rationale of this gratitude on man's part is discussed in its relation to the character of God, on whose behalf it is demanded. We are to realise that it is not needful on God's account but on man's.

"Suppose ye render Him no thanks! Yet, forsooth, is God rich without you". (XXXIX, 9).

The True Nature and Necessity of Prayer.

Muslims, in their emphasis on the primary importance of prayer in the religious life, have only been following the precept and, so far as we have any record, the practice of the Founder of their faith. As is generally known, Muslim prayers are of two kinds. There are the prescribed prayers (salat or namaz) five times in the day, and there is the general prayer (du'a) which can be performed at any time and in any posture. Probably the temptation has been, as with the religious Pharisees of Jesus' time, to magnify *salat* at the expense of *du'a*, until prayer has become for many to-day altogether formal, habitual, devoid of spiritual content. Nevertheless, the Qur'an, and the experience of many Muhammadan mystics and saints through the ages, bears witness to the possibility, and the actual presence, within Islam of a real and fruitful prayer life. We have culled a few of the passages of the Qur'an in which the nature of prayer is delineated and its importance is emphasized.

First of all, we are moved to quote a striking passage in which Muhammad stated his conviction that only prayer to the one true God is of any avail. Evidently he would have regarded with impatience the modern emphasis on the subjective value of prayer, irrespective of its object.

"Prayer is His of right: but these deities to whom they pray beside Him give them no answer, otherwise than as he is answered who stretcheth forth his hands to the water that it may reach his mouth, when it cannot reach it! The prayer of the Infidels only wandereth, and is lost" (XIII, 15).

One illuminating verse, at the close of Sura "Al Araf," gives Muhammad's definition of true prayer as essentially the

communion with God of a humble, reverent heart, and the two periods of morning and evening are here preferred for this all-essential 'quiet time.'

"And think within thine own self on God with lowliness and with fear and without loud spoken words, at even and at morn; and be not one of the heedless" (XXXV, 204).

Our next quotation introduces an additional time of prayer, and seems to admit a certain subjective value in true, God-directed prayer, as overcoming, with active holy thoughts and purposes, innate tendencies toward evil-doing.

"And observe prayer at early morning, at the close of the day and at the approach of night; for the good deeds drive away the evil deeds. This is a warning for those who reflect" (XI, 116).

Not only does prayer drive away the evil in one's own life, but it insulates the temptations to wrong-doing that lurk in those evil companionships which corrupt good morals, as St. James says. Prayer is here defined, in a term that would have pleased Guru Nanak, as "remembering God."

"Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer: for prayer restraineth from the filthy and the blame-worthy. And the gravest duty is the remembrance of God; and God knoweth what ye do" (XXIX, 44).

Moreover, prayer has a value for the next world as well as for this. It is a species of "treasure laid up in heaven," to be recovered in the life to come.

"And observe prayer and pay the legal impost: and whatever good thing ye have sent on before for your soul's sake, ye shall find it with God. Verily God seeth what ye do" (II, 104).

Regarding the content of prayer, the personal note of the desire for forgiveness rightly occupies a prominent place. The need of the desire for pardon in the petitions of the faith-

ful, is indicated in a passage which describes those who are to inherit blessings in the life to come.

"For God regardeth His servants—Who say, 'O, our Lord! we have indeed believed; pardon us our sins, and keep us from the torment of the fire.

"The patient and the truthful, the lowly, and the charitable, and they who seek pardon at each daybreak" (III, 13, 14; 15).

As an example of such a virtuous prayer we have Abraham who is thus quoted:

"Lord! grant that I and my posterity may observe prayer. O, our Lord! and grant this my petition. O, our Lord! forgive me and my parents and the faithful, on the day wherein account shall be taken" (XIV, 42).

In conclusion, we quote a typical exhortation to persevering, believing prayer, coupled with a reminiscence of the Master's "Be not anxious for the morrow."

"Enjoin prayer on thy family, and persevere therein. We ask not of thee to find thine own provision—We will provide for thee, and a happy issue shall there be to piety" (XX, 132).

The Triumphant Minority.

"We are they who will not falter,
Many swords or few,
Till we make this earth the altar
Of a worship new."

"They are slaves who dare not be
In the right with two or three."

Poets are never tired of singing of that minority of courageous souls, who are not content to think and speak and act as their fathers did and as their neighbours do, but must blaze new pathways for liberty and truth. Some one has said, "God always entrusts His cause to small minorities," and another has expressed this thought still more pointedly, "With

God one is a majority." There are few finer episodes in history than the reported words of Muhammad to Abu Bekr, in the cave of Mount Thaur, when they two were left alone, their followers having fled before them to Medina while their Meccan enemies pressed in on every side. Muhammad's chief lieutenant had commented on the imminent peril of their discovery, but Muhammad, rebuking him, replied: "Think not thus, Abu Bekr! We are two, but God is the midst of us, a third."

Fortunate are those who recognize and count upon that invisible support. Who knows but, if our eyes were opened, we should see like him of old, the heavens filled with the chariots of God and the horsemen thereof, fighting on the side of the valiant few who are the protagonists of the truth?

In one passage in the long Sura, "The Cow," Muhammad tells the immortal story of Gideon's band. . . . . The unaccepted majority had said, "We have no strength this day against Goliath (Djalout) and his forces." The Qur'anic version continues, "But they who held it as certain that they must meet God, said, 'How oft, by God's will, hath a small host vanquished a numerous host! and God is with the steadfastly enduring'" (II, 250).

In the Sura, "The Spoils," revealed immediately after the successful battle of Badr, in which Muhammad's little band, though out-numbered three to one, was victorious, it was natural that Muhammad should give expression to his conviction that this principle had been triumphantly vindicated in his own case. God is represented as reassuring his trembling Prophet with these words:

"O prophet! God, and such of the faithful as follow thee will be all-sufficient for thee.

"O prophet! stir up the faithful to the fight. Twenty of you who stand firm shall vanquish two hundred; and if there be a hundred of you, they shall vanquish a thousand of the infidels, for they are a people devoid of understanding.

"Now hath God made your work easy, for He knoweth how weak ye are. If there be a hundred of you who endure resolutely, they shall vanquish two hundred: and if there be a thousand of you, they shall vanquish two thousand by God's permission; for God is with those who are resolute to endure" (VIII, 65-67).

The Meccans are reported to have been deserted in this battle by their ally. . . . .

"And be not like those Meccans, who came out of their houses insolently and to be seen of men, and who turn others from the way of God: God is round about their actions.

"When Satan prepared their works for them, and said, 'No man shall conquer you this day; and verily I will be near to help you:' But when the two armies came in sight, he turned on his heel and said, 'Ay, I am clear of you: ay, I see what ye see not: ay, I fear God; for God is severe in punishing'" (VIII, 49, 50).

In the following Sura (in the supposed original order of revelation) reference is again made to this significant battle, which is regarded as God's seal set upon the righteousness of Muhammad's cause.

"Ye have already had a sign in the meeting of the two hosts. The one host fought in the cause of God, and the other was infidel. To their own eyesight, the infidels saw you twice as many as themselves. And God aided with His succour whom He would; And in this truly was a lesson for men endued with discernment" (III, 11).

Truth is One, Absolute and Eternal

For Muhammad there was only absolute truth on the one hand, and absolute falsehood on the other and there could be no middle ground of relative values. Neither was there any question of the power of truth to destroy falsehood, as illustrated when he represents God as saying:

"Nay, We will hurl the truth at falsehood, and it shall smite it, and lo ! it shall vanish. But woe be to you for what ye utter of God ! " (XXI, 18).

In logical consequence of the triumphant power of truth over falsehood, there could be for Muhammad but one destination for the liars, whose work was vain and whose end was destruction. Moses is represented as saying to Pharaoh, in the ancient story:

" Woe to you ! devise not a lie against God : For then will He destroy you by a punishment. They who have lied have ever perished " (XX, 64).

In surprise Muhammad ejaculates in one of the shorter Meccan Suras : " And we verily thought that no one amongst men or Djinn would have uttered a lie against God" (LXXII, 5).

Muhammad, like our Lord himself, had a just and trenchant scorn of hypocrisy. The hypocrites (munafiq), citizens of Medina who, in his days of success after the flight, pretended, to his face, to accept his leadership, while behind his back they plotted against him, were detestable objects in his eyes. Their greatest sin, like that of the Pharisees, lay in their pretended righteousness, which deceived and turned aside genuine seekers from the truth.

The short Sura, entitled "The Hypocrites," is a masterpiece of bitter invective. It begins :

"When the hypocrites come to thee, they, say, 'We bear witness that thou art Sent One of God.' God knoweth that thou art His Sent One : but God beareth witness that the hypocrites do surely lie.

"Their faith have they used as a cloak, and they turn aside others from the way of God ! Evil are all their doings " (LXIII, 1, 2).

And it closes with a scornful hint of the final rejection of those who rely on a "death-bed repentance" as a means of escape from hell-fire.

"And expend in the cause of God out of that with which We have supplied you, ere death surprise one of you, and he say, 'O Lord! wilt Thou not respite me to a term not far distant, that I may give alms, and become one of the just?'

" And by no means will God respite a soul when its hour hath came ! And God is fully cognisant of what ye do."

In a late Meccan Sura, previous to this, Muhammad sums up his conception of the nature, heinousness, and doom of hypocrisy in these words :

" Have thou no doubts about that Book (the Qur'an) for it is the very truth from thy Lord. But most men will not believe."

"Who is guilty of a greater injustice than he who inventeth a lie concerning God ? They shall be set before their Lord, and the witnesses shall say, 'These are they who made their Lord a liar.' Shall not the malison of God be on these unjust doers,

" Who pervert others from the way of God and seek to make it crooked, and believe not in a life to come ? God's power on earth they shall not weaken ; and besides God they have no protector ! Doubled shall be their punishment ! They were not able to hearken, and they could not see.

" These are they who have lost their own souls, and the deities of their own devising have vanished from them :

" There is no doubt but that in the next world they shall be the lost ones " (LXXV, 20-24).

We find only one suggestion in the pages of the Qur'an of a Truth which is relative, and there is not so much that the truth is different for different generations of men as that there has been a progressive revelation of the one Truth through the centuries. That which was true for our fathers may be insufficient for us, not because their truth has become falsehood but because to us a clearer revelation of the absolute Truth has come than was vouchsafed to them. Men must beware of

confusing past tradition with present truth, the partial revelation of yesterday with the fuller revelation of to-day.

"But thay say: 'Verily we found our fathers of that persuasion and verily, by their footsteps do we guide ourselves.'"

"And thus never before thy time did We send a warner to any city but its wealthy ones said: 'Verily we found our fathers with a religion, and in their tracks we tread.'

"Say,—such was our command to that apostle—'What! even if I bring you a religion more right than that ye found your fathers following?' And they said, 'Verily we believe not in your message.'

"Wherefore, we took vengeance on them, and behold what hath been the end of those who treated our Messengers as liars!" (XLIII, 21-24).

English Translation of the Holy Quran.

The Editors of the English translation of the Holy Quran which has been undertaken by the Anjuman-i-Taraqqi Islam, Qadian, under the auspices of His Holiness the Second Successor of the Promised Messiah have prefixed the following foreward to the 1st part which is now ready for publication:—

Seekers after truth and searchers for guidance! Bless your stars that the Book revealed by God for the good of mankind has been made accessible to you in an easily comprehensible form. It is the message, yes, the self-same message, which went forth in sweet Arabic accents from the Cave Hira, 1,300 years ago, at a time when Cimmerian darkness of irreligion had overspread the entire face of the earth and moral turpitude had blunted the consciousness of sin, and which, again, is repeated to-day in the English language for the guidance of those stragglers who, like their predecessors of the 1,300 years ago, are thirsting for truth, but suffer from the lack of a guide. O yearness for spiritual life! There is presented to you the brimful chalice of the life-giving *elixir* which, 13 centuries back, restored the dead to life, that you may be able to slake your thirst and enjoy the true life. A fool indeed is he who is far away from God and yet considers himself in the land of the living; and ignorant really is one who though steeped in spiritual darkness, thinks himself to be in the light. Of a truth, he alone is *living* who lives a heavenly life, and none is more lifeless than one who lacks life of the spirit. The dead entombed in graves are not decidedly so defunct as those buried in their living corporeal frame-work. The sepulchre of earth is certainly not as hideous as the tomb of flesh, because while the hard earth of the former is immune from the inroads of the devil the flowing fluid of the latter is subject to the continual inrushes of the Evil One. He, of course, is in the light whose heart is illumined by the heavenly light, because the external

light cannot avail, unless there is light within. One whose inside is dark will continue to remain in darkness even in the broad day-light. There are many who take pity on the blind, but more pitiable are those whose minds lack spiritual sight. Many there are who take compassion on the deaf, but none takes compassion on those whose minds are closed against truth. Those are really deserving of pity who have minds, but do not understand; who have eyes but do not see; and who have ears, but do not hear. Such people are little better than irrational animals, because they are conscious of the life of the spirit which is the real source of all life. Life of spirit is the kind of life which knows no death. Out of sympathy for such men, we offer this treasure of guidance with utmost regard and affection, hoping that unbiased minds will surely pay their very best attention to it and with a sincere mind ponder over its contents. It is sheerly through ignorance that the followers of other faiths, on account of their lack of knowledge, call the Holy Quran a useless book, but the real reliable opinion is that which is matured after due deliberation and personal observation and experience. Blind faith is not the characteristic of a wise man. We are positively certain that a careful, unprejudiced study of the Holy Quran can not fail to produce a strongly favourable impression on the mind of a sincere reader. This charming Book was vouchsafed to the world 1,300 years back, yet life-force flows as resistlessly in every word and phrase to-day as it did at that time. No book on the surface of the earth enjoys the peculiar privilege of ever-lasting life except the Holy Quran of Islam. All others have fallen a prey to death and decay, but this Book is ever yielding rich fruit which is the token of life. Even to-day men who follow it feel the same thrill of life as did those who acted upon it at the time of its revelation. Know *ye* lovers of life! that there is no living book under the vault of heaven but the Holy Quran; there is no living faith under the sun except Islam; there is surely no living prophet in the world, but the Holy Prophet of Arabia or one who gets *his* spirit and becomes completely like-minded with him.

Indeed, it is no easy task to accept the truth. The path leading to truth is honeycombed with pitfalls and very often involves loss of life and property before one can attain to it. There are many a chicken-hearted man who, although conscious of the truth, cannot openly declare for it for fear of worldly loss or of desertion by the relatives, or of taunts of the friends. But every wise man knows that every gain is attended with a lot of pain. Only he who laboriously tills the earth and sows the seed can hope to reap a harvest. One who refrains from climbing up a fruit-laden tree through fear of thorns cannot taste the fruit thereof. The life of this world is nothing compared with truth. This life is but a drop out of the limitless ocean of life designed for man. What is known as death is only the curtain hanging before the Examination Hall and every body knows that real life begins after getting through the examination when the school-days come to an end. Ye truth-loving people! Ponder over the great truth we place before you and accept it. These noble teachings aim at the happiness of this as well as the next world. They are meant to benefit man for the grand task for which he was born. The Holy Quran itself explains the object of its revelation:—"We have not revealed this Book so that you may get into any sort of harm, material or spiritual, but on the other hand it is sent as guidance to those who fear the path of ruin and destruction and seek the right path. It is the word of Him Who created the earth as well as the high heavens, Who shows unqualified mercy to man and is free from all defects. He is established on His seat of supreme sovereignty. Every thing in the heavens above and the earth below and even the intervening space belongs to Him." From this it is clear that the underlying purpose of this Book is to secure for its adherents the happiness of life here as well as hereafter and to further the object of human life; it should, therefore, be the primary duty of every one to accept it, and we cannot help expressing our firm conviction that if people set aside their prejudice and study it with a clear and receptive mind, they cannot but accept it. Man naturally spurns all obstacles and defies all difficulties

that stand in his way of getting to what he believes to be useful to him. Filled with this conviction, we bring out this English Translation of the Holy Quran and are sure that a careful reader will, after perusing it, find his attitude towards Islam completely changed. His previous hatred based on false reports will surely be converted into a deep love for it. And this is quite easy with God.

FURTHER PROGRESS OF THE TRANSLATION.

It is yet too early to say anything precisely when the second instalment will be out, but we have every hope that by the grace of God we shall be able to publish it in as short a time as possible. Although we are afraid the first 2 or 3 instalments will take unusually longer time, and we may scarcely be able to publish more than 2 or 3 of them in a year, yet we hasten to assure our readers that strenuous efforts will be made to avoid undue delay and to finish the work as soon as possible. When all the 30 parts have been published, an ample Introduction to the Holy Quran will be added, which will be a comprehensive exposition of such important matters as require a detailed and lengthy discussion and can not therefore find room in the notes appended to the Translation. It will then be known to the world that the Holy Quran has not been handled by its detractors in a spirit of fairness and justice.

NEED FOR THIS TRANSLATION.

To remove all misgivings as to the necessity for this Translation in the presence of those already published, we should like to say that the English translations so far published have been done either by those who were swayed by nothing but religious prejudice and whose object was certainly not the manifestation of truth, but the presentation of a ghastly picture of the Holy Quran before the world; or by those who had no acquaintance worth the name with the Holy Quran and the Arabic language, the result being that those translations are too poor reading to afford anything like a real insight into the excellences of Islam. This, of course has accentuated the need

of another translation which may, unlike others, give a life-like portrait of Islam ; and to supply this desideratum this annotated Translation is placed before the reading public. Weak human beings as we are, it is too much to assert that we have risen above the possibility of error in the execution of this work. To err is human and we are no exception. But the method we have adopted has minimised, if not totally done away with, the chance of an error. We have not based the translation and notes and, in fact every other matter connected therewith, on current stories and popular tales ; but, on the other hand, our procedure has been to base the meaning of every word first on the corroborative testimony of the Holy Quran, and secondly on the context. The same golden rule has been observed in the preparation of notes. Every note first derives its authority from the spirit and tenour of the Holy Quran as expressed in various other places. Next to the Holy Quran precedence is given to the information forthcoming from the authentic sayings of the Holy Prophet (may peace and blessings of God be upon him). After the evidence of the Holy Quran itself and that of the traditions, resort has been had to the standard dictionaries of the Arabic language. Last of all, recourse has been taken to the evidence of history which was necessary for the explanation of such verses as refer to some well-known historical events. We have carefully avoided all those baseless tales and unfounded stories which have grievously misled many a translator. Such foolish stories may find room in the folklore, but it will be a decided injustice to thrust them upon the Holy Quran, because, far from disclosing the truth, they give rise to childish nonsense and mental confusion. So we have taken scrupulous care to steer clear of all such unworthy stuff, and have based our translation and explanatory notes first on the Holy Quran itself, secondly on the authenticated sayings of the Holy Prophet (on whom be peace and blessings of God), thirdly on standard dictionaries, and fourthly on reliable history. This process, we hope, will be a great help towards a right understanding of the Holy Quran.

SPECIAL FEATURES OF THIS TRANSLATION.

As translation without the original is likely to jeopardise the purity of the text, it is therefore found necessary to give the text along with the translation. This essential feature is conspicuous by its absence in other English translation. Just below the text is given in English characters an exact and clear transliteration of the same, which will, we trust, greatly facilitate the reading of the Holy Quran even by those not familiar with the Arabic language. It will also be a radical help to the new converts to Islam who have to learn by heart a portion of the Holy Quran to be read in prayers. Lower down the transliteration, there come in order the English translation, the explanatory notes, and a running note on the arrangement of the verses. The last item, which throws in bold relief the marvellously unique arrangement of the verses one following the other in the most natural sequence is, as far as we know, the first attempt of its kind. Not only are the other English translations devoid of it, but even the voluminous Arabic commentaries have also ignored this important phase of the work, the dire consequence being that some thoughtless critics have had the audacity to call the Book a rhapsody. Thus this humble effort of ours will satisfy the crying and long-felt need and a perusal is sure to convince the reader that the Holy Quran is a thoroughly coherent and consistent reading and that every sentence is a gem well set in its place and every subject a pearl exquisitely studded in its own setting. Last of all, at the bottom are found the cross-references by means of which one can see at a glance the various places where the subject of a certain verse has been dealt with in the Holy Quran. Another noteworthy point about these cross-references is that such of them as refer to a verse embodying some injunctions are divided into two sets, A and B. The A set comprises such cross-references as give further details of the injunction and the B set includes such cross-references as throw light on the general character of the subject of the verse. Besides this, wherever it has not been possible to

give the literal rendering and some departure is found necessary, the literal translation is given on the margin.

ACKNOWLEDGMENT

In conclusion, we express our heartfelt gratitude and deep indebtedness to those of our friends who have given us any sort of assistance in the publication of this part of the Translation, especially our printers, Messrs. Addison & Co., Madras, who have spared no pains to make the printing of this part the best that could be done in India. We also take this opportunity to thank in anticipation those gentlemen who will, on perusal of this Part, kindly favour us with their valuable suggestions for the improvement of the work and also those who will lend us a helping hand to popularize the work in their respective spheres of influence. It may be stated here that this translation is not undertaken as a commercial pursuit, but for the sole object of furthering the cause of truth and thus all income is to be expended on missionary activities.

A PRAYER TO GOD.

This is what we have got to say to men, but the most important solicitation is the one we wish to address to Thee, O God, our Lord Thou knowest the innermost secrets of our hearts and art perfectly aware what motives have actuated us in doing this work and what desires have impelled us to this undertaking. We pray to Thee to grant us power to finish the work and enable our pens to write the truth. Grant, our Lord, that we may not write a single word contrary to truth and even a single sentence containing so much as a semblance of falsehood. Thy Book is pure like Thyself, but our knowledge and information are meagre and limited, so vouchsafe to us power to represent Thy book faithfully. Without Thy succour our efforts are unavailing and our endeavours vain. Our Lord, the Master of our minds, give us power to explain the truth and invest our words with such an electrifying charm as may overpower the hearts of all seekers after truth. Grant, our Lord, that our words may weed out of the world traditional prejudices and ill-will rooted in ignorance. Our Lord, darkness has enshrouded

the face of the globe and a dismal gloom hangs over the surface of the earth, make Thy sun of guidance appear so that its bright rays may pierce through and dispel the thick, palpable darkness which reigns supreme everywhere, and once more there may be the unhampered sway of light in the world. Through ignorance, people consider that this guidance which Thou, out of Thy infinite mercy, favoured us with for our spiritual and material uplift through the greatest of all the prophets, is worthless. So bless our efforts and enable us to hold up the truth before them so that they may open their eyes and see it to be enamoured of it. Our Lord, make these people also co-sharers with us in the light which Thou hast, out of Thine unbounded grace, granted us, because they are after all Thy creatures and deserve Thy redeeming grace. Worldly splendour may make them forgetful, but their hearts are burning after real happiness and true felicity. Turn to them, O Lord. Just as Thou, at the time of the revelation of this Book, made this light spread on all the four quarters of the globe through the Holy Prophet of Islam, may peace and blessings of God be upon him, similarly to-day, through his second Advent in the blessed personality of the Promised Messiah, once more spread the light of Islam all over the face of this Planet. Our Lord, our hearts are convulsing with pain to see the world stuck fast in the quagmire of worldliness, groping helplesly in the surronding darkness. Shower Thy blessings so that every virtuous soul might find rest in the comforting lap of Thy love. How long will this remoteness from truth and hatred for reality last? Thou art always true to Thy word! Thy Messiah doubtless came to fulfil this object but we long to see, Our Lord, the day when the Holy faith of Islam might have ascendancy in the hearts of men and people may accept the Islam which has been revived by Thee through Thy Promised Messiah. He has purged this Holy faith of all the dross of false stories which had been, throughout the Dark ages, clustering round it. Grant, Our Lord, that in all those countries where the blessed name of this Holy faith has not reached at all or has been too feebly heard, there may be chanted in the unity of Islam the sweet chorus, "There is none worthy of worship but Allah and Muhammad is His Prophet."

Ahmad, the Messenger of the Latter Days.

We have more than once announced in these pages the glad tidings that the Blessed Messenger of the latter days whose advent was foretold by almost all the great prophets of the world made his appearance in due time, in the person of Hazrat Mirza Ghulam Ahmad of Qadian.

The Holy Prophet (may peace and blessings of God be upon him) called the Promised One 'Isa' or Jesus, son of Mary. This did not mean that the very Jesus who appeared in the world 1900 years ago would come back again. As many as thirty verses of the Holy Qur-an may be quoted to show that Jesus is dead, and it is clear that the dead cannot come back to this world. Even the tomb of Jesus may be seen in the Khanyar Street, Srinagar, Kashmir, where he came to deliver his message to the lost tribes of Israel who had settled in Afghanistan and Cashmere. The Promised One was to be Jesus just in the same sense in which John the Baptist was Elijah, *i.e.*, he was to appear in the spirit and character of Jesus, son of Mary, just as John the Baptist appeared in the spirit and character of Elijah.

From the Holy Qur-an it is apparent that there is a parallelism between the Mosaic dispensation and the heavenly dispensation established by the Holy Prophet of Arabia (may peace and blessings of God be upon.) The Holy Founder of Islam is represented as the like of Moses (LXXIII, 16) and the successors of the former are likened to those of the latter (XXIV, 55). It was to point to this parallelism between the two systems that the Holy Prophet (may peace and blessings of God be upon him) spoke of his last successor as Jesus, Son of Mary. This only meant that just as the Holy Prophet himself was the Moses of his dispensation, similarly the Messenger of the latter days, the last link in the chain of the Holy Prophet's successors, was to be the Messiah of the Muhammadan dispen-

sation. That he was not to be the selfsame Jesus is apparent from the fact that the Holy Prophet (may peace and blessings of God be upon him) saw both the Messiahs in some of his spiritual visions and the description which he gave of the personal appearance of the one is quite different from that of the other. The Holy Prophet (may peace and blessings of God be upon him) saw Jesus, Son of Mary, among the *dead* prophets in his famous vision known as the *Mi'raj*. This vision not only shows that Jesus is dead, because he was seen among the prophets that are admitted on all hands to be dead, but it also shows that the Messiah whose advent was promised to take place in the latter days was not the one that appeared among the Israelites, not only because he is dead and the dead, according to the plain verdict of the Holy Qur-an, cannot come back to this earth but also because the description which the Holy Prophet (may peace and blessings of God be upon him) gave of him is quite different from his description of the Messiah that was to appear (*Vide* Bukhari) which clearly shows that the Israelite Messiah and the Messiah of the Muhammadan dispensation are two different persons. It may be remarked by the way that the description which the Holy Prophet (may peace and blessings of God be upon him) gave of the Messiah that was to come was an exact description of the Messiah that did come—a fact to which every one who had the good fortune to see the Promised Messiah will testify. This singular circumstance not only points to Ahmad as the Promised Messiah, but also establishes the truth of the Prophet who gave such a true description of the Promised One thirteen hundred years before his appearance. Another consideration which clearly proves the Promised One to be quite a different being from Jesus of Nazareth is that the very tradition which calls the Promised Messiah Jesus, Son of Mary, adds that he is to be 'a leader of the Muslims from among the Muslims, (امامكم منكم) (*Vide* Bukhari and Muslim).

The prophecy which calls the Promised One Jesus, Son of Mary, in allusion to the similarity which he was to bear to the Israelite Messiah in being the last link in the Muhammadan

line of successors just as Jesus, Son of Mary, was the last link in the Mosaic chain of successors throws light on another point as well. It not only depicts the Promised Messiah as the culminating point of the Muhammadan despensation, but it also shows that the period of time that was to elapse between the first and the last links of the two dispensations was to be the same in both the cases. And our surprise knows no bounds when we find that the period which has passed between the appearance of the Holy Prophet (may peace and blessings of God be upon him) and that of his last successor, the promised Messiah, *exactly* corresponds to the time that elapsed between Moses and Jesus. Recent researches have established the fact that Jesus of Nazareth appeared thirteen hundred years after Moses, and to our inexpressible surprise we find that it was exactly thirteen hundred years after the Holy Founder of Islam (may peace and blessings of God be upon him) that Ahmad of Qadian made his appearance. Could similarity go further than this ?

Another curious point is worth mentioning here. Just as Jesus spoke of his second advent, similarly the Holy Qur-an speaks of the second advent of the Holy Prophet (may peace and blessings of God be upon him). But as explained above, the second advent of the Holy Prophet (may peace and blessings of God be upon him) does not mean that the Holy Prophet will be re-born in the world. Departed souls cannot come back. It evidently means that another person was to appear in the world who was to bear such a close resemblance to the Holy Prophet (on whom be peace and blessings of God) that his advent was to be, as it were, the second advent of the Holy Prophet himself. Hence we find that the Holy Prophet (may peace and blessings of God be upon him) called the Messenger of the latter days not only Jesus, son of Mary, but also Muhammad, son of Abdullah. These two names pointed to the similarity which the Promised One was to bear to the prophets of those names. He was called Jesus, son of Mary, because he was to be the last successor of the heavenly dispensation established by the

Holy Prophet (may peace and blessings of God be upon him) just as Jesus, son of Mary, was the last of successor Moses; and he was named Muhammad, son of Abdullah because of the close resemblance which he was to bear to the Holy Prophet (on whom be peace and blessings of God). In his latter capacity he was also called Mahdi, which means, the guided—a title given by the Holy Prophet to his four immediate successors also. That the Mahdi of the latter days was to be no other than the Promised Messiah is clear from the words of the Holy Prophet himself (may peace and blessings of God be upon him) who said لا مہدی الا عیسیٰ *i. e.*, the Mahdi was to be no other than the Messiah (*vide* Ibn-i-Majah).

But let no body conclude that the Promised Messenger of the latter days had a Message for the Muslims only. Just as the Holy Prophet (may peace and blessings of God be upon him) was raised as a Messenger for the whole world, similarly, the Messenger of the latter days who, in accordance with the Muslim prophecy, appeared as an 'image' of the Holy Prophet, was raised as a Messenger for the whole world. Hence we find that the appearance of this great Messenger was foretold not only by the Holy Prophet of Islam (may peace and blessings of God be upon him) but also by many other prophets of the world : by Zoroaster, by Buddha, by Krishna, and by the Israelite prophets, Isaiah, Daniel, Jesus and others. As the World-Messenger of the latter days was, like his great Master, the Holy Prophet of Islam (may peace and blessings of God be upon him) to be a Messenger for all nations, hence we find that the great sages of all the principal religious systems of the world foretold their respective nations of the appearance of this great Messenger. If we carefully consider the prophecies of these great prophets, we find that it was one and not different Messengers that these of ancient sages of different nations spoke. All these prophecies pointed to the appearance of the Promised Teacher in the East. Isaiah said 'Who has raised the righteous one in the East' (Isaiah 41, 2). Jesus likened his second advent to lightning that flashes from the *east* to the west. The Holy Prophet

of Islam also (may peace and blessings of God be upon him) pointed to the East (اومی الی المشرق). Nay, he even named the very place where the promised Mahdi was to appear. He called it Kad'a, a name which is quite like the name *Kadi* or *Kadian*, as the birth-place of Ahmad is called. Similarly the *avatar* promised to the people of India by their prophets, Krishna and Buddha, was to appear in Arya Varta. It is a strange coincidence that just as the great seers of different nations gave to their respective followers the glad tidings of a Great Teacher, similarly before the Promised One appeared, God gathered together the followers of all these religions in the land which was to be blessed with his appearance. Here in India are to be found, besides the devotees of Krishna and Buddha, the followers of those prophets as well who did appear in other countries but who foretold the appearance of this universal Teacher, for this land is inhabited not only by Hindus and Buddhists, but also by Parsis, Jews, Christians and Muslims.

It would be vain to expect that different nations would have different prophets raised for their regeneration. In ancient times one nation had little or no intercourse with other nations, hence every nation had a different prophet. Prophets of olden times could preach only to one people and hence each of them was raised only for those to whom he could convey his message. But now all those barriers which separated one nation from another have been removed and all the peoples of the earth have been welded into, as it were, one people, and all the countries may now be regarded as one country, for now one can deliver one's message to the inhabitants of all the countries with even greater ease than one could do to one's own countrymen in days gone by. So the Teacher of this age should also have been one, who should have invited all the nations of the earth to the true faith. Now the followers of different faiths are not living in a state of aloofness from each other. On the other hand, a state of war exists between the different religions of the world, each striving for supremacy over the rest. So it was quite in keeping with the existing state of things that the Divine Messenger of the latter days should have addressed himself to all, pointed out the errors of all, and invited all to truth. Hence, we find that the Holy Prophet of Islam (on whom be peace and blessings of God) described the Messenger of the latter days as حکما عدلا 'one who would decide between the contending parties with justice.'

And of all the countries of the world, India was the fittest place for the appearance of this Messenger, for in it were to be

found the representatives of all the religions of the world. India, and India alone, was the meeting place of religions, hence the old scriptures pointed to this land as the place where the Righteous One of the latter days was to make his appearance.

It may also be pointed out here that just as the old prophecies refer to this land as the *place* for the appearance of the promised Messenger, similarly they point to the present age as the *time* for his advent. Daniel (XII, 11,) gives one thousand two hundred and ninety years after the breaking of idols in Mecca as the date of his appearance. Zoroaster's prophecy also points to the present age as the time for the appearance of the Promised One. According to the Muslim prophecy also the Promised Messiah has made his appearance in the fulness of time, for just as the Israelite Messiah appeared 1300 years after Moses, similarly the Promised Messiah made his appearance 1300 years after the Holy Prophet (may peace and blessings of God be upon him).

Besides, the conditions given in the old prophecies point to the present age as the days of the Promised Messenger. He was to appear in an age of moral corruption and spiritual degradation, and such indeed the present age is. The signs given in the old prophecies have come to pass, but limits of space prevent us from giving a detailed description of them all here. The Promised One has come when the followers of different faiths to whom the promise of a Great Teacher was given were expecting the Promised One, so it is the duty of all to wake up and listen to the voice of the heavenly Messenger whom God raised in this age for bringing strayed humanity to the path of truth.

Not only the old prophecies bear testimony to his truth but he himself furnished numerous and convincing proofs of his being a Divine Messenger. He published hundreds of prophecies, many of which have already come true (such as his prophecy regarding the Partition of Bengal, the defeat of Russia and the annexation of Korea by Japan, the Persian Revolution, the outbreak of plague in India, the occurrence of earthquakes of unparalleled severity in diverse parts of the earth, the defeat of Turks in Thrace and their subsequent victory over the Bulgarians, the downfall and death of Dr. Dowie, the false prophet of America, etc., etc.,) and many still await fulfilment. He published a very remarkable prophecy about the present world-war, which is being fulfilled to the very letter. So we invite all the lovers of truth to a study of his claims and accept him if they find him to be a true Messenger of God (as they are sure to do, if they try to search the truth with sincerity of heart). In the present age of

materialism, God raised His Messenger so that, through him, all seekers after truth might recognise God, and following the true path, might attain to that real, true and actual communion with the Divine Being which was enjoyed by the holy men of the past ages, but which had become a thing unknown in the present age. O! seekers after truth, if you want to be assured of the existence of God, then turn to him, because through him you will, as it were, see god. O! lovers of truth, if you desire to know the pure truth which God has been revealing through His heavenly Messengers, then fly to the heavenly movement (known as the Ahmadiyya movement) started by the Messenger of the latter days, for through this heavenly movement you will be guided to truth. O! lovers of God, do ye desire to drink deep at the blessed fount of communion with the Supreme Being, as the sages did of old? Then fly to the stream of heavenly water which Ahmad, the promised Messenger, caused to flow in this age for the spiritually thirsty. O! ye Hindus and Parsis; O! ye Christians and Jews; O ye! Buddhists and Muslims, do you think that your respective Prophets gave you the glad tidings of a divine Teacher in vain? A great Teacher, a World-reformer, was to appear in the latter days, and your respective Prophets informed you beforehand of his advent, so that when he comes, you may accept him, taste of the spiritual fruits and enjoy the heavenly blessings which he would provide for the world in abundance. Just as God furnished in this age ample means for material advancement, similarly He has been pleased, in accordance with His old promise which He gave to all the nations of the earth through their respective prophets, to furnish the people of this age with means for rapid progress in the spiritual realm.

That Messenger of God, after establishing his movement on a firm basis, passed away on May 26, 1908, an event which occurred in accordance with the prophecies published beforehand, and now his place is filled by his son, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the second successor of the Promised Messiah, through whom may be had all the spiritual blessings with which the Holy Messenger came to provide the people of the world. It may be noted here that his son's succession to this sacred office also took place in accordance with a prophecy of the Promised Messenger who foretold that there would be born to him a son who would succeed him and through whom nations of the earth would receive the blessings which God had sent down in this age for the spiritual uplifting of the human race. It is curious that even old prophecies speak of an illustrious son of the Promised Messenger, who was to succeed him in the sacred office of a Reformer.

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